¶ The Gouernans of vertue, teaching a chri= sten man, howe he oughte dayly to lede his lyfe and fruitfully to spēde his tyme vnto the glorye of God. Wherin are contayned also many godly prayers and other necessarye instructions for the auoydynge of all wycked temptacions. With a table in the ende.

Math .11.

¶ Come vnto me all ye that labour and are laden and I will re= fresh you.

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Deutero.iiii.

HEare Israell the ordinance and lawes of the lorde your God, and learne them, that [illegible] do therafter and fulfyll [illegible]dede.

Sap.i.

[illegible] froward thoughtes, doth sepe[illegible] [illegible] god, but vertue (yf it be alo[illegible] [illegible]ecourmeth the vnwyse.

Galat.v.

WAlke in the spryte, & fulfyll not the lustes of the fleshe. For the fleshe lustethe contrary to the spirite, and the spirite contrary to the fleshe.

Galat.vi.

WHat so euer a manne sowethe, that shall he reape, He that soweth in ẏ fleshe [illegible] of the fleshe reape corruption. [illegible] he that sowethe in the spirite, [illegible] of the Spirit reape lyfe euer[illegible]

¶ The Gouernance of vertue.

¶ Howe a man shall behaue hyne selfe in the mornyng, whan he rysethe.

When ẏ risest in ẏ morninge, loke that thou with all hūblenes of minde knelest downe and lyftynge vp thy harte, thy hādes and hyne eyes into heauen, vnto God he father almyghty, praye on thys manner.

The Prayer for [illegible] mornynge.

O Almighty [illegible] we thāke ẏ for [illegible] and cōfortable [illegible] aste gyuen vs [illegible] uche as ẏ hast [illegible]

holy worde, that no man shoulde be
ydle, but all occupyed in vertuous
exercyses, euery man accordynge to
his callyng, we most hũbly beseche
the, that thyn eyes may attende vpõ
vs dayly defende vs, in perylles so
coure vs, cherysche, confort and go-
uerne all our counsels, studyes and
laboures on suche wyse ẏ we maye
so spende this day accordyng to thy
moost blyssed wyl without the hur-
tyng of oure neyghboure, that we
maye diligently and warely exchew
and auoyde all thynges that should
dysplease the, set the alwaye before
our eyes, lyue in thy feare, and euer
worke that maye be found accepta-
ble before thy diuyne maiestye vnto
the prayse of thy mooste holy name
thorowe Jesus Christe our Lorde,
So be it.

¶ Another prayer for
the mornynge.

Seynge

Seynge that thou (O heauenlye father) arte that one and alone almyghty god, whiche art in euery place, beholdeste the counsels, deuises, workes, yea & very thoughtes of al mē, and giueste to euery one according to their dedes, we moost entierly beseche the that forasmuch as thou haste moost graciously preserued vs this night, we maye not spende this daye after oure owne mynde and pleasure, whiche is alwaye euyll and wycked, but earnestly looke vpon and diligently follow thy fatherly wyl, thyn euerlastynge counsell, thy healthfull worde and thy pleasure, which is alway good, perfecte and holy, & fulfyll the same with true harte, & thy diuine name maye alwaye be sanctifyed bothe of me and euer of vs miserable synners, thorowe thy derelye beloued sonne Iesus Christe oure lorde and alone Sauiour. So be it.

¶ After that thou haste prayed on this maner, seynge that we be all synners, it shalbe expedient (yf thou haste conuenient leasure therunto) to confesse thy selfe on thys maner vnto God.

¶ The confession of our synnes vnto God the Father.

O Almyghtye God and heuenlye father, maker of heauen and earthe. I confesse my selfe vnto the euen from the very harte, that I am a mysserable wretched and abhominable synner, and haue wyckedlye transgressed al thy holy cōmaundementes and the diuine preceptes of thy most godly wyl. The sinnes, oh alas, that I haue commytted in my [illegible] the against the are so great and [illegible] exceadyngly encreased, that they [illegible] no lesse innumerable thē ỹ sandes of the sea, and thrust me downe [illegible] as an intollerable weyghte of [illegible]. In these wycked synnes, oh

Lorde God, haue I hytherto walked accordyng to ỳ wyl of ỳ prynce of this worlde, whyle I dyd ỳ, ỳ was pleasaũt to ỳ flesche & euyll lustes thorowe vayne thoughtes, thorowe ỳ blyndnes of my herte, thorowe the outwarde pretence of godlynesse & fayned faith. Ah wretche that I am this came to passe, bycause that I dyd neuer earnestly stryue agaynste the suggestions of Satan, nor the cõcupiscences of the worlde, nor yet the lustes of my flesche, but rytherye obeyed thẽ a thousande tymes more than the admonicions of thy holye spirite, o Lorde my God. It came to passe also, bycause I dyd set nought by thy good councell, despysed thy holye name, and feared thy vengeaunce & heuy displeasure nothyng at all. But what so euer I haue done thys behalfe offended, it sore repenteth me of it, & the fault greueth me euen vnto the very herte. And

it not(o most mercyful father) that thou haddest layde vp mercy in the boweles, bloud & woūdes of Jesus Christe thy sonne & our lorde for so many as vnfaynedly repent & truely beleue, be theyr synnes neuer so great & many, I se none other waye but throwe my selfe downe hedlōg thorow desperacion into ẏ bottomles pytte of hell. But for as muche as ẏ hast set thy welbeloued sonne Jesus Christ to be our mediatour & mercy stocke, & hast promised grace, mercy and forgiuenes of synnes to so many as aske in his name thorowe faith in his bloude. Therfore in thys tyme of grace & mercy, I my serable synner come nowe vnto the and desyre the my lorde God, that ẏ wylt graunt me thorowe that oure Lorde Jesus Christe, a ryght & true faith, and for his sake forgyue me all my synnes & make me to walke dayly more & more in a newe harte

and

nd in the frutes of the holy Ghost
hat I maye vtterly despyse all the
ngodly lustes of this worlde, and
hat I may be soūd continent, pure
f lyuing, tēperate, good, righteous
onest, diligēt in all goodnes, meke
ercyfull, modest, humble and redy
o forgyue suche as offende me euen
rom the very harte, and so lyue all
he dayes of my lyfe accordynge to
hy dyuyne wyll and true fear that
I maye dye to the worlde, to all syn
nd to my selfe, and with a good
ōfidence and mery harte looke for
he commyng of the Lorde and my
auiour Jesus Christ, to whom w
he & the holy ghoste be all honoure
nd glory for euer & euer. So be it.

¶ Another confession of our synnes to our Lorde Jesus Christ.

O Lorde Jesu Christe, whiche art the onelye and alone Phisycion of the wounded conscyence, we

poore ⁊ miserable synners trustyn
on thy goodnes and grace, do her
brefely declare vnto the the euel tre
of our herte, with the rootes, brau
ches, leaues and fruites of the same
which al we vnfaynedly confesse to
be euell and wycked. For thou doest
no lesse consyder, weyght and pon
der the inwarde lustes of our herte,
whiche is froward and vnserthea
ble, then these outwarde grosse syn
nes, that we wyckedly cōmyt either
in worde or dede. Therfore we be
seche the ⁊ pray the euen so hertelye
as our wekenes wyll suffer, althou
ghe we be verye vnapt to pray, that
thou wylt mercyfully circūcise ⁊ cut
away our stony herte, yea for thys
olde hart, create in vs another new
harte, replenyshe it with thy spirit,
water it and make it moyste wyth
the iuyce or humoure of heauenlye
grace and with the fountaynes of
spirituall waters, that the inwarde
poyson

noison and the noisome iuyce of the
teshe maye be dryed vp, the custome
of the olde man abolyshed, and our
hart after this no more bring forth
thornes and cockell fytte Auffe for
the fyre, but spiritual fruites in righ
teousnes and holynes vnto euerla-
sting lyfe. So be it.

¶ Thou maiste, yf thou wilt, after
thy confession, say the Lordes pray-
er called the pater noster, and so cō-
mendynge thy selfe to God, fall to
some honest and vertuous exercyse
according to thy callyng. But what
so euer thou doste, do with a pure-
nes of harte & synglenes of eyes, yea
so do it, as though god were presēte
and loked vpon the, as vndoubted-
lye he dothe.

Of dynner.

WHan the tyme cōmeth that
ẏ shuldest refreshe thy we-
ry & hōgrie body, approche
vnto the table wt reuerence & when
thou

thou art let, lyfte vp thy harte, thy handes and thyn eyes vnto heauen and praye vnto God on thys maner.

Grace before dynner.

OAlmyghty God and heuenly father, we poore wretches and thy nedy creatures do reuerentlye gyue thākes to the for this meate, which by thy worde thou hast alredy sanctified and gyuen vs for the refreshyng of our bodyes, we beseech the that þ wylt also gyue vs the meate of Aungels, the true heauenly bred euē that euerlastyng worde of God oure Lorde Jesus Christ, that our myndes maye be fed with him, and we nourysshed, cōforted and strengthened thorow the flesche and bloud of him. So be it.

Another before dynner.

BLessed be thou (o God) whiche fedest me frome my youthe and gyuest meate to all flesh, fulfyll our

hartes

hartes wyth gladnes and ioye, that we hauynge plenteously that is ynoughe, maye abounde and be plenteous vnto al good workes in christ Iesu our Lorde, to whom with the and the holy Ghost be all glory, honour, rule and power worldes without ende. So be it.

Of the behauyour at the table.

WHan thou haste thus praied vnto God, go vnto thy dynner and eate thy meate soberly and christenly, exchewynge all superfluite, surfettyng & dronkē shyp. Remember that in the tyme of thy repast thy behauoure be honest and comely in all thinges. Let thy communicacion be wel sauoured & poudred with salte, that is to saye godly wysedome, that thou mayest knowe howe to answer euery man. Let not fylthy communicacion proceade oute of thy mouthe, but that which

whiche is good to edify, whan ned
is that it maye haue fauour wyth
hearers remembrynge that ẏ shalte
gyue accountes at the daye of indg
ment of euery ydle worde that tho
speakest. Exchewe all dissolute an
vncomelye laughynge, leest thou b
therby counted wylde, wanton an
wythout good manners. Lette thy
countenance be graue, sobre, & mo
dest, & so fashion thy self in gestur
word and dede, as though GOD
and his aungelles were visibly pre
sent at the table.

¶ Dynner once done, gyue thākes
to God for his benefytes on thys
manner.

Grace aftes dynner.

FOr asmuch as ẏ O mercyful
father hast now refreshed vs
w̄ thy gyftes, graunte that
what so euer thou wylt haue done
of vs, we may dilygently obserue it
and with a pure mynde accōplyshe
the

he same thorow Jesus Christ our
lorde. So be it.

Another after dinner.

GLory be to ẏ lord, glory be to
the o holy one, glory be to ẏ
o kynge, for ẏ hast gyuen vs
meate, Fyl vs w̄ toye and gladnes
in the holy ghost, that we be founde
acceptable in thy syghte, and not be
ashamed, whan thou shalte gyue to
euery one accordyng to their dedes
So be it.

What is to be done
after dynner.

GRace sayde & thankes gyuen
for thi meat returne vnto thi
labour & vertuously exercyse
thy selfe according to thy vocaciō &
callynge. Employe earnest dylygēce
aboute thy businesse, & alway in thy
mynd desyre god to blesse, ꝓsper &
bryngе to good passe all thy coun-
cels, deuyses, labours and enter-
prises, Go not disceatfully to thy
worke

worke, but to labour, as thoug
god wer present & beheilde thy wo
kyng. Cursed be he, sayth Hiere
that doth the lordes worke disce
fully. S. Paule also exhorteth, th
whatsoeuer we do, we should do
hertely, as thoughe we dyd it vn
the Lorde and not vnto men, for
muche sayethe he as ye knowe, th
of the Lorde ye shall receyue the
warde of inheritance, for ye ser
the Lorde Christ. Yea verely, so
ny as labour or trauayle in any
tuous enterprise they serue god a
of God shall they receyue their
warde. Therfore in thy callynge l
bour earnestly and dilygently wh
soeuer thou be, seakynge not on
thyne own lucre and auaūtage, b
muche more the glorye of God & t
profyte of thy neighboure. Do
thynges, sayethe thapostle, vnto t
glory of God.

Of supper.

Who

When the tyme approche the
bat thou shalt leaue of thy
worke, and prepare thy selfe
vnto supper, euen wt the sa-
me reuerence that thou camest vnto
the table at dinner, come again now
but before thou dost tast any meate,
saye on this maner.

Grace before supper.

What so euer is here set vpon
the table or here after shal be
wyght be sanctified and blessed of
ym, whyche fedeth all thynges of
ys owne gentylnes. So be it.

Another grace before
supper.

Lorde whiche geuest meate to
the hongery: fedest all flesh,
vouchsafe of thyn vnspeaka-
ble gentylnes to blysse oure meate,
that we being satisfied wyth the
thy corporall benefites, may: ly
glorifye thy most blessed name.
So be it.

AFter thou haste thus prayed
to God, eate thy meate wyth
therefull and thanckefull mynd
vsyng the same modesty and hon
behauioure that thou dydest vse
dynner. And whan thow haste su
ped, gyue thankes to god for his
nefytes on thys wyse.

Grace after supper.

WE thancke the o heauenly
ther, whiche haste made
thynges of thyne vnspeakeable p
wer gouernest all thynges wy
thyne vnsearchable wysedome
dest and conseruest all lyuyng cre
tures of thyne vnmesurable goo
nes graūt we beseche the to vs
chyldren, þ in tyme to come we m
dryncke in the that swete wyne
immortalyte, whych þ haste pmyt
and prepared for so many as vnf
nedly loue þ thorowe Jesus Ch
oure Lorde. So be it.

Another Grace after supper.

FOr these thy benefites, where w thou haste refreshed our bodyes we thancke ẏ most mercyful father desyryng the ẏ thou wylte also fede our soules with liuishe fayth in the bloude of thy sonne Jesus Chryste our lorde., ẏ we beleuyng stedfastly workynge dilygētly thy holy wyll maye obtayne thy gloryouse kynge-dome, thorowe ẏ same Jesus christ our Lorde. So be it.

What is to be donne after supper.

WHan thou haste on this wyse gyuen thankes vnto God, ẏ mayst do what thou wylte, so it be godly and honest, vntill thou goeste to bed. Yf thou cāst rede, rede some what that maye be to the conforte of thy selfe & so manye as be wyth the, or els passe the tyme by frende-ly and gentyl talkynge wyth some

of thy louyng familiaries, or els d
bate with thy selfe, how thou ma
est most conuenyently bryng that
passe, that thou hast to do the nex
daye folowynge.

Of goynge to bedde.

AND whan the tyme commeth
that thou muste go to bed, tho
beynge in thy chambre, call to r
membraunce howe thou hast spen
the daye paste. Yf thou perceaues
that thou hast offended god in an
thyng at all, confesse thy fault vnt
him wyth a repentant and sorowf
full hearte and desyre hym of hy
great mercy for Christes sake, to f
gyue the, and promise that vnto t
vttermost of thy power thou wil
amend that, wherin thou hast offe
ded. Thus wyth a faythfull har
beleuynge that thy sinnes are forg
uen the, content thy selfe and quy
thy conscience. If thou perceaues
that thou haste that daye commy
te

d no notable cryme thā geue God
ght harty thankes, whiche by his
oly ſpirite hath wrought the ſame
the, and deſyre hym to encreaſe
s gyftes in the, that his glory may
ſhewed in al thy actes and dedes
this done prepare thy ſelfe to bed-
arde, and when thou arte redy to
ghe downe, lyft vp thy hart, thyn
yes and thy hādes vnto heauē, and
ay to God on this maner.

¶ The prayer to be ſayde whā we go to bedde.

O GOD the almyghty lorde, by whoſe order I wyll the nyght darkenes do nowe approche, wher we ſhall gyue oure ſelues to quiet rd ſlepe, we mooſt inſtantly deſyre he, that thou wylte graciouſly re-eaue vs into thy tuicion, that the Prince of darkenes do not hurt vs oyth hys terrours and feares. And lthoughe we muſte ſlepe for by-aule of our feblenes, yet lette oure

hart and mynde watche vnto the
C Go thou before vs and shewe vs
way as a pyller of fyre that we ma
folow the so well in quiet & rest a
in busynes and occupacyōs of thi
lyfe, & graunt that we be not foun
in thy syght chyldren of nyght an
darkenesse, but of daye and lyght
thorowe Jesus Christe oure Lord
So be it

¶ Another prayer.

O Lorde Jesu Christ the eu
lastyng lyght, that shynet
in darkenes and dryuethe
waye the nyght of synnes & the clo
dynesses of the hart, we beseche th
that thou wylt defend vs this nig
against al ỹ assaultes of the wicke
spryte. Lyghtē the eyes of our min
that we slepe not in death. Let ou
bodyes rest in peace ỹ we maye
able to sustayne the labour that
to come, but let our soules remayn
wakynge, that they maye looke fo
th

y commyng and patyently abyde
e wyth a glade mynd, whan we be
sayled wyth aduersite. So be it.

¶ Another prayer.

O Lorde Jesu Christ the rede
mer of the world, ẏ euerlas
yng word of ẏ heauēly fa-
her, by ẏ al thynges are made, and
wout the nothyng is made, neyther
an any thyng parfectely stande, a-
yde & remayne wout the. Dayes,
monethes, yeares, lyght & darkenes
e not onelye made by the, but they
re also cōserued, kepte and gouer-
ed by ẏ. We miserable parsōnes
whych are neuer quiet from our ene
mies, praye the o mooste mercyfull
God that this nyght thou wylte re
eaue vs vnder the shadowe of thy
mercy, and suffer vs nether to fall
or yet to be throwne downe with
he terrours and feares of Satan
Graūt (o moost bounteous sauiour
hat we maye se lyght in darkenes,

whyche arte the euerlastyng lyght
and wyth thy heauenlye father a
the holy Ghost lyuest and reygne
one God nowe and euer. So be it.
When thou hast thus prayed lig
downe in thy bed and laye
on this maner.

The prayer.

O Lord god I cõmende my soul
and my lyfe vnto the, that in
Christ whiche is oure life and resur
rection, thou mayst defende me fr
euerlastynge deathe; and that he
whyche is the true lyght, may pour
out the bryghtenes of his grace in
to our hartes. So be it.

¶ Remedies agaynst all kindes of
temptacions.

Of infidelyte or vnfaythfulnesse.

YF Satã at any time moueth th
vnto Infydelite, vnfaithfulne
and mistruste, ether towarde G
or his worde, by no meanes lea
vnto

nto hym, but agaynst hys temptas
ion enarme thy selfe wyth these ho
y scriptures.

Capt. i.

THe Lorde doth appere to them that hath fayth in him.

Osee. ii.

I Wyll marye the to me in faythe, and thou shalt knowe that I am the Lorde.

Jhon. iii.

HE that beleueth in the sonne of God, hath euerlastynge lyfe. But he that beleueth not in him, is damned.

Rom. i. Abac. ii.

A Ryghteouse man shall lyue of his fayth.

Roma. x.

EVery one that beleueth in christ shall not be confounded. Yf thou doest cõfesse wt thy mouth the Lord Jesus Christe, and beleue in thy harte, that God hathe rayled hym

from death thou shalt be saued.

Galat. iii.

ALL ye are the sonnes of God, because ye haue beleued in Iesu.

Ephe. ii.

BY grace and fauoure of God are ye saued, yea and that through faythe.

Heb. xi.

VVythoute fayth it is impossible to please God.

i. Peter. v.

BE sober and watche, for youre aduersarye the dyuell goethe aboute lyke a rorying Lyon, seakyng whome he may deuoure, whome resiste ye beyng stronge in fayth.

i. John. v.

THys is the victorye that ouercommeth the worlde, euen oure fayth.

Psal. lxxviii.

THe wrathe of the Lorde came vpon Israell, because they beleued

ued not in God, nor trusted in hys sauyng health.

Eccle.

VVO be the dessolute in hearte that beleue not god, and therfore shall they not be deffended of hym.

Esaye. vii.

YF ye do not beleue ye shall not abyde in the fauour of God.

Joan. iii.

HE that beleueth not, is already dampned.

Rom. xiiii.

WHat so euer is not of fayth ẏ same is sinne.

¶ Besydes these sentences of ẏ holye Scripture, call to thy remembrans that so manye as beleued in God frō the begynnyng of ẏ world are saued, and so shall all they that beleue. Contrarye wyse they that haue not beleued are dāned, so shall so many as are vnfaythfull. Therfore

foꝛe be stronge in fayth.

Of malyce, grudge, enuy, hatred, anger.

IF thou be tempted of Satan to breake ỹ ozder of charite and to malyce thy Christen bzother, set these scriptures befoꝛe the eyes of thy mynde.

Math. xix.

Thou shalt loue thy neyghboure as thy selfe.

Math. vii.

What so euer ye wyll that men should do vnto you, euē so do ye to them this is the lawe and the pro phetes. Mat. v.

Loue your enemyes. Bleſſe them that curse you: Do good to thē that hate you. Pzaye foꝛ them, which do you wzong and pursue you, that ye may e be the chyldzen of your father that is in heauen.

Luke. vi.

Be mercyfull, as youre father is merci-

mercyfull. Judge not, and ye shall not be iudged. Condēne not, and ye shall not be condēned. Forgeue, and ye shall be forgyuen. Gyue and it shall be gyuen to you, good measure prested downe, shakē together, and runnynge ouer, shall men gyue into your bosomes. For wyth the same measure ye meate, wythe the same shall other meate to you agayne,

Johan. xiii.

A newe commaundement gyue I vn to you, that ye loue together, as I loued you, that euē so ye loue one another. By thys shal al mē knowe that ye are my Disciples, yf ye shall haue loue one to another.

i. Cor, viii.

Though I bestow all my goodes to fede the poore, & thoughe I gyue my body to be burnte, yet yf I haue no loue, it profitethe me no thynge at all.

Galat. vi.

brethren

¶ Brethren yf anye man be falle
by chaūce into any faute, ye whyche
are spirituall, helpe to amende hym
to the spirite of mekenesse, consid-
eryng thy selfe, leest thou also be tē
ted. Beare ye one anothers burthē
so fulfyll the lawe of Christe.

Ephe. iiii.

Let not the sunne go downe vpon
youre wrathe.

Colloss. iii.

¶ As the elect of God, holy and b
loued put on tender mercye, kynde-
nes hūblenes of mynde, mekenesse
longe sufferynge, forbearynge one
another, & forgyuynge one another.
Yf any man haue a quarell to ano-
ther, as Christe forgaue you, euen so
do ye. Aboue all these thynges put
on loue whyche is the bonde of per-
fectenes. And the peace of God rule
in youre hartes, vnto the whyche ye
are called in one body.

1. Iohan. iii.

¶ He that louethe not his brother: bydethe in deathe, who so euer hateth his brother, is a murtherer. And ye knowe that no murtherer hath eternall lyfe abydyng in hym. My babes, let vs not loue in word nor in tonge, but with the dede and in verite.

1. Johan. iiii.

¶ Yf we loue one another, GOD dwelleth in vs, and hys loue is perfecte in vs.

Of pryde or vayngloryе.

AGaynste pryde or vayngloryе defende thy selfe wyth these scriptures.

Eccle. x.

¶ Why art thou proude, thou erth and asches? Pryde is hated before God and man. Pryde is the begynnyng of all synne, and he that maintayne that, shalbe cursed and at the laste be vtterly destroyed.

Luce. xviii.

He that

He that exalteth hymselfe
he made lowe and he that lowly
keth and submytteth hym selfe
be exalted.

Luke. xi.

The Lorde hath putte down
myghty frome their seate and h
exalted the lowly.

i. Pet. v.

God resisteth ỹ proude, but to
lowly he gyueth grace.

Moses Aaron Joseph Danye
postles wyth manye other were
lowe degre before the world yet
theyr humilite God made thē gr
Contrarye wyse Lucyfer Pha
Nabugodonosor Balthasar H
fernes and suche other that swe
wyth pryd were made low and
downe into extreme misery.

Of feastynge, glotony and
dronckennes.

TO auoyde feastyng glotony
dronckennesse remember th
scriptur

eipture alwaye.

Prouerb. xx.

Wine make folke lecherous and
nackethyp cauleth braulynge and
oyng. Who so hath a pleasure
them shall not be wyse.

Prouerbe. xxi.

He that loueth banketters, shall
brought to pouerte, who so de-
e in wyne and delycious meates
ll not be ryche.

Prouerb. xxiii.

Accompanye not wyth ryotous
ynkers and eaters, for such shall
me to pouerte, & such slaggil the
apers shall go all to ragged.
Where is wo? where is waylyng?
here is stryfe? where are trappes
yde? where are woundes without
cause? where are bloudye eyes?
o not all these thynges chaunce
nto them that syt alwaye at the
yne and geue theyr mynde who-
to gullynge and glossynge.

Esaye. v.

Wo be to you, that ryse vp ea
to gyue your selues to dronck
and set al your myndes so on d
kyng, that ye syt sweatynge th
vntyll it be nyght. The Harpe,
Lute, the Tabour, the Drumsa
the Trumpet, the Shalme: y
ty of wyne are at youre feastes,
the worke of the lorde do ye not
hold, neither consider ye the wor
of hys handes.

Wo be you that are strong
dryncke wyne, and are myghty
ausaunce dronckennes.

Ose. iiii.

Fornicacion, wyne and dron
nes take awaye the harte.

Luke. xxi.

Take hede that youre hartes
not ouer whelmed with feastynge
dronkeshyp.

Ephe. v.

Be not droncken wyth wyn
wherei

herin is lechery, but be ye filled wt
e spirite.

Heb.xiii.

It is a good thyng that the harte
e stablyshed wyth grace And not
ith meates, whiche haue not pro-
ted them, that haue had their pas-
yme in them.

Eccl.xxxvii.

Thorowe feastynge manye haue
yed, but he that eatethe in a meane
all prolonge his lyfe.

Gene.iii.

Remember that thorowe glotos-
ye Adam and Eue transgressed
Goddes commandement.

Gene.ix.

Thoroto dronkennesse Loth comit-
d incest wt hys owne doughters.

Exod. xxxii.

The people of Israell gyuynge
theyr mynde vnto banketyng, fell
nto Idolatry.

Judith. xiii.

The gouernance
Holofernes beynge dronckē
was slayne.
Math.xiiii.
John Baptist was headed
Herodes feast.
Luke.xvi.
¶ The rytche glotton, that fare
so deyntelye euery daye, was co
downe into hell.
Of fornication and
adultrye.
YF at any tyme thou be tempte
with fornication, adultri, whor
dome, incest.&c. cáll these sentence
of the holy scrypture to thy remem
braunce.
Exo.xx.
¶ Thou shalt not cõmit adultrye.
Prouer.v.
¶ The lyppes of an harlotte are
droppyng hony combe, & her neck
is softer then oyle, but in cõclusion
she is as bytter as wormwod and
as sharke as a swearde. Her fete go
downe

owne vnto death, and her steppes
aske them into hell. Wherfore dere
hilde, gyue eare vnto me, & swarue
ot from my wordes, Flie from her
ayes, and come not once ō nyghe
s vnto her dores.

Prouer. ix.

He that accompanyeth hymself
yth an whore, shal go downe vn
o hell, but he that goeth awaye frō
er, shalbe saued.

i. Cor. vi.

He that cleueth to an harlot, is
ade one bodye wyth her. Neyther
whoremasters nor Adulterers, nor
et Sodomytes shall enheryte the
yngdome of God.

i. Thess. iiii.

This is the wil of GOD your
anctificacyō, that ye abstayne frō
whordome.

Ephe. v.

Let neyther whordome, nor anye
nclennes, nor yet couetousnes be

The gouernance
once named amonge you.

Heb.xiii.

¶ Whoremongers and adulterers
God shall condemne.

Apoca.xxi.

¶ Whoremongers shal haue the
parte in the lake that burneth wi
fyre and brymstone, whyche is the
seconde death.

Num.xxv.

¶ There were slayne in one da
of the Jewes.xxiiii. thousande
the whordome that they committ

Gene.vii.

¶ God drowned once al the wh
worlde for the synne of vnclenne

Gene.xix.

¶ God rayned downe frō beau
fyre and brymstone vpon the Sod
mites, and so destroyed thē becau
of theyr abhominable vnclennes.

Gene.xxxix.

¶ Joseph feared god & woulde no
cōsent vnto his lordes wife in any
poyn

oynt of vncleannes, but choſed ra-
her to be caſſe into priſon than he
ould commit ſo great wyckednes
nd defyled his lordes wyfe. Ther
re dyd God bleſſe hym, and bring
ym to hygh degre.

Dan. xiii.

Suſāne lykewyſe feared God
nd deſyred rather to be ſtoned vn-
o death, than ſhe wolde defyle her
uſbondes bedde or conſent to the
wo fylthy Judges, and by that me
nes be an vncleanne Adulteriſſe,
herfore God preſerued her.

Of Idelnes.

YF ſatā moueth the vnto idelnes
whych is the well ſprynge and
oote of all vice, ſet before the theſe
ayenges of the holy ſcripture.

Gen. iii.

In the ſweate of thy face ſhalte
hou eate thy breade.

Pſal. cxxviii.

Thou ſhalte eate the labours of

thy handes.

Prouerb. vi.

¶ Go thy wayes (ydle slougher
vnto the emmet, & consider her p
perte, that thou mayst be wyse
Whyche althoughe she hath ne
gyde, teacher nor heade, yet prouy
she her foode in sommer, and gat
reth together her meate in Harue
Howe long slougherde wylte th
sleape? He whan wylte thou ar
from sleape? but a lytle nowe (th
saiest) let me sleape, now a lytle m
let me rest, let me yet lyghe down
whyle to sleape. And in the mea
seasone comethe pouerte vpon th
opresseth the lyke a thefe.

Prouerb. xx.

¶ The slugharde ploweth not
cold, wherfore he beggeth in harue
and getteth nothynge.
He that gatherethe in haruest, is
wyse sone but he that is idle in so
mer, is the sonne of confusion.

Prou

Prouer. xxviii.

¶ He that tylleth hys felde, shalbe satisfied, but he that is idle shal suffer hunger.

Eccl. xxxiii.

¶ Ydlenes hath bene the occasyon of muche euell and wyckednes.

i. Thess. iiii.

We beseche you brethren, that ye study to be quiet and to medle vp your owne busynes, and to worke with your own handes, as we commaunded you.

ii. Thess. iii.

¶ Yf any man wyll not labour, let hym not eate. Let all men worke vp quietnes, & eate theyr owne breade.

Gen. ix.

Noe planted a vyneyarde.

Math. xiii.

Christe was a Carpenters sonne.

Math. iiii.

The apostles of Christe were fyshers

The gouernance

Act.xx. xii. Thess.iii.

Paule laboured with his own handes, and gat bothe his owne lyuyng & other that were with hym

Act.ix

Thabita is commended, because she made garmētes and gaue them to the poore people.

Ezech.xvi.

The synne of Sodome sayth the Prophet, was pryde, plenty of breade habodaunce of al thynges and ydlenes.

Of Couetousnesse

Exod.xx

Thou shalt not couyt thy neyghbours goodes.

Prouer.xi.

He that trusteth in his rytches shall come to naught.

Prouer.xix.

It is better to haue a litle with the feare of the Lorde, then great

latiable treasures.

Proverb. xxviii.

He that hateth couetousnes shal lyue longe.

Eccl. xliii

Nothynge is more wycked and ongracyous than a couetuous man.

Esaye. v.

Woo be you that ioyne howse to house and felde to feld. Shal lye one in habite the earth.

Abac. ii

Woo be to hym that gatherethe togyther that, whyche is non of hys owne, and heapethe vp thycke claye agaynst hym selfe.

Sopho. i.

Theyr syluer & theyr golde shall not be able to delyuer them in y day of the lordes wrath.

Psal. xxxviii.

He heapeth vp treasure, and yet knoweth not he, for who he gathereth it.

Wherby

Math.xix.

¶ My lytle babes, howe hard
it for them that truste in theyr
ches to enter into the kyngdom
heauen. Merely it is more esiye
a cable rope to go thorowe the
of a nedle than a ryche man to
ter into the kyngedome of hea

Luke. vi.

Wo be to you ryche men, why
haue youre consolacyon here.

Luke.xii.

¶ Take hede and beware of co
toulnes. For no mannes lyfe
dethe in thabundaunce of thyn
whyche he possesseth.

Thou foole thys nyght wyl
fetch awaye thy soule agayne
che, than whose shall the thyn
be, that thou haste gathered?
youre substaunce and gyue it
mes. And make bagges wh
ware not olde, a treasure that
leth not in heaue, where no thefe

me

ethe, neyther moothe corrupte the.
or where youre treasure is, there
all be youre hart also.

Luke, xvi.

Ye canne not serue GOD and
Mammon.

Ephe. v.

Let all vncleanes and couetous-
es not once be named amonge you
or euery whoremonger, or vnclen
ersonne, or couetous, which is the
or shypper of Idolles, hath no he-
tage in the kyngedome of Chryste
d God.

1. Timo. vi.

Godlynesse is great ryches, yf a
an be content wyth such as God
nde. For we brought nothynge in
the worlde, neyther shall we carie
y thyng out, whā we haue foode
d rayment, lette vs ther wyth be
ntent. They that wyll be ryche,
into temptacion and snares and
o many foolyshe noysome lustes

which

whiche do drowne men in tempt
ction and destruction. For coueto
nes is the roote of all euell, whic
while some lusted after, they err
from the faythe, and tangled the
selues wyth many sorowes. B
thou, whiche arte the man of Go
flye suche thynges. Follow rygh
ousnes, godlines, loue, patience, m
mekenes.

Heb. xiii.

Let your conuersation be wou
couetise, and be contente wyth th
ye haue already. For GOD verr
ly sayde, I wyll not fayle the, no
yet forsake the, so that we may bo
dlye saye, the Lord is my helper, I
wyl not feare what ma doth to

Howe greatly God abhorre
the synne of couetousnes, the hid
ges that followe, shewe playnly.

Iosue. vii.

When by the commaundeme
God was stoned to deth, becau

e toke of ẏ excōmunicate goodes.

i. Reg. xxxi.

Saull for the couetousnesse of
ayes, loste hys kyngdome.

iiii. Reg. v

Giesy was stryken wyth leprosy be
ause he receyued mony of Naamā

Luke. xii.

The soule of the ritche & couetouse
an was taken awaye at nyght.

Luke. xvi.

The rytche and vmercifuil glo-
ō, that fared dently euery day was
uried in helk.

Act. i.

Judas for lucre of money solde &
etrayd hys mayster Christe to the
Byshoppes, Scribes & Pharises,
fterwarde he hanged vp hymselfe,
ast a sonder in the middes, and al
is bowelles gusshed out.

Actum. v.

Ananias and Saphira was pu
ysshed wyth soden deathe, because
of

of a couetous mynde they kepte
waye part of the mony, whyche
receaued for ẏ possessiō ẏ they so

Of lyeng, slaūderyng, swear
or other wycked and ydle
wordes.

Yf Satā at any time mou
ẏ to abuse thy tong cōtr
to ẏ wil of god ether in lie
slaūderyng or other wycked & y
wordes, resiste hys temtaciō wy
these scryptures folowynge.

Exo. xxiii. Leui. xix.

¶ Thou shalt flee lyenge. Ye s
not lye.

Sap. i.

The mouthe that lyeth sle
the soule.

Prouerb. vi.

Ther be syxe thinges that
hateth, and the seuenth he vtte
abhorreth. A proude countenau
A lyenge tonge, handes defyled
innocente bloude. An harte ym
nyn

ng wycked councels. Fete swyfte
to myschief, a false witnes. The
wer of dyscorde amonge brethren.

Prouer. xii.

Lyenge lyppes are abhominacy-
to the Lorde, but they ẏ do fayth
ly, please him.

Prouer. xix.

A false wytnes shal not escape
punyshed, and he ẏ speaketh lyes
ll perysshe.

Prouer. xxi.

He that gathereth hys goodes
th a lyenge tonge, shall lese all, &
m parel of hys lyfe. He ẏ kepeth
tonge, kepeth his lyfe from trou-
e. A lyenge wytnesse shall perysshe

Eccle. vii.

Haue no delyghte to speake lyes
ynst thy brother, nor yet against
frende. Haue no pleasure in ly-
, for the vse therof is nought.

Psa. v.

Thou shalte destroye all them

that speake lyes.

Math. xiii.

¶ Of euery ydle worde that a
speke, he shal geue accōpte at ẏ
of iudgement. Ephe. iiii.

¶ Lyenge set asyde, let euery
speake the truth to his neyghb
for as much as we be mēbres to

Colos. iii.

¶ Lye not one to another.

Gen. iii. Joan.

¶ Satan brought forth the Fy
lye, and therefore is he bothe a
and the father of lyenge.

Act. v.

¶ Ananias and Saphira dyed
denly, because they lyed.

Apo. xxii.

¶ So manye as make or loue
synges shall be caste amonge
therers and Idolaters in the la
hell burnynge w̄ fyre & brymsto

Exod. xx.

¶ Thou shalt, not take ẏ nam

lorde God in vayne. For ỹ lord
not holde hym giltles, ỹ taketh
name of his Lorde god in vaine.

Leuitt. xix.

Thou shalte not forswear thy
t, nor defyle ỹ name of thy God

Eccle. xxiii.

Let not thy mouthe be accusto-
with swearynge. For the man
vseth muche swearynge shalbe
with iniquite, & the plage shall
eparte from his house.

Math. v.

say vnto you, sweare not at all

Jacob. v.

Above all thynges sweare not,
r by heauen nor by earth, nor
y other oothe, but let youre co-
cation be yea, yea, nay, nay.

Ephe. iiii.

Let no fylthye communicacion
de out of youre mouthes, but
whiche is good to edifye. Lette
tternes, fearfulnes, and wrath

doyng and curſed ſpeakyng b
awaye frō you with all malyc
nes. Be curtſe one to another,
mercyfull, forgyuynge one an
euen as God for Chriſtes ſak
gaue you.

Ephe. v.

Let nether fylthynes, neth
lyſhe talkyng, nether geſting, b
are not comly, be once named
you, but rather thankes gyuy

Of euel company.

When the deuel, the fl
the worlde moue the
ſort vnto any euel t
defende thy ſelfe from it wit
byyng theſe ſcriptures.

Prouerb. i.

My ſonne, yf ſynners ent
vnto any wyckednes, leane n
to them. Yf they ſay, come go
vs, let vs laye awayte for bl
conuaye our ſelues priuely t
the innocent, Let vs ſwalow

uyckely lyke hell, & deuoure the
t lyke a whorle pyt. For thus
we fynde great rytches & gar-
e our houses with spoyle. Cast
thy foote among vs, and lette vs
e a commen purse. My sonne
ke not with them, but refrayne
fete from theyr wayes, for their
runne vnto myschefe. In vaine
ettes sprede abrode for byrdes
re their eyes. For euē these men
awayte amonge thē selues one
edde anothers bloud. Neyther
their owne lynes in sauegarde
nge them selues. These are the
hes of couetous men, amonge
ome, one spare not the lyfe of a
er.

Prouer. xiii.

Who so accompanieth the wise
haue wysdome, but he that is
ciated with fooles, shal be lyke
n.

Eccle. xiii.

The gouernaunce.

He that toucheth pytche, sh
defiled of it, and he that kepeth
pany with a proude parson sha
so become proude and stately.

Psal. xviii.

Wyth the holy man thou s
be holy, and with the frowarde
shalt learne frowardnes.

i. Corin. v.

Yf any that is called a bro
that is to saye, a Christen man,
whoremonger, or a couetous p
or a worshypper of ymages, eth
rayler or a dronkarde, or an ex
cioner, wyth hym that is suche,
nether eate, nor kepe company.

ii. Thess. iii.

We require you brethren in
name of our Lord Jesus Christ, t
ye withdrawe your selues from
ery brother that walketh inordi
ly, & not after the institution, wh
ye receyued of vs.

The Jewes beyng conuers

ith the Hethen, drouncke in theyr
perstiction and Idolatrye, and by
ys meanes fell from the true and
lyuynge God.

Christen men are seduced in lyke
aner at this daye by kepynge cō=
any with the Papistes whiche in=
ylle bothe into their eares & myn=
s false opinions, therfore cōtraue
y of God, and his kyngdome far
erwyse then the holye scripture
acheth.

Of honger, vsurte or care=
fulnes of lyuinge.

Fat any time ȳ be tempted with
carefulnes of lyuynge, conforte
thy selfe with these scriptures.

Psal. xxxiiii.

They that feare the Lord, shall
ue no scasenes. They whiche seke
e lorde, shall want no good thinge

Psal. xxxvii.

I haue ben yonge, & am waxen
de, and I haue not sene the rygh=

teous forsakē nor hys chyldren b
gyng their bread in the earth.

Psal.lv.

Lay thy care on the Lord, an
shall nourysshe the.

Psal.ciiii.

All creatures depende vpon
that thou shouldeste gyue them th
meate in due tyme . For thou g
uynge it them they take it, and th
openynge thy hande, they are w
satisfied . But thou hydynge
face, they are sorowefull, and th
takynge awaye their breath, th
are but deade, and turned into
earthe, that they came of.

Psal.xxxiii.

Beholde the eyes of the Lord a
vpon them that feare him; & vpo
them that truste in his mercye, th
he maye delyuer their lyues fro
death, & nourysshe them in the ty
of hongee.

Psal.cxlv.

The eyes of all thynges loke and
payte vpon the. O lorde, and thou
yueſt the meate in due time. Thou
peneſt thy hande, and replenyſheſt
all thinges lyuing w thy bleſſyng.

Pſal. cxlvi.

The Lorde gyueth meate to the
hongry.

Prouer. x.

The bleſſynge of the Lorde ma-
eth men ryche, and there ſhall no
reſe accompany them.

Eccle. xi.

Good and euel, lyfe and deathe
pouerte and ryches are of God.
Truſt in God, & abyde in thy place
for it is an eaſy thing in the ſyghte
of god, quyckely to enryche a poze
man.

Math. iiii.

Man ſhall not lyue wyth breade
alone, but wyth euery woꝛde that
cometh out of the mouth of God.

Math. vi.

Take no thought, ſayeng, what

that we eate, or what that we drynke
or wherewith that we be clothed?
After all these thinges seke ye first
the. For your heauenly father knoweth
that ye haue nede of all these
thinges. But seke ye first the kyng-
dome of God and the righteousnes
thereof and all these thynges shalbe
cast vnto you.

1. Timoth. vi.

God gyueth vs abundantlye of
all thinges to enioye them.

Iosue. i.

I will not fayle the, nor yet forsake the.

Tobi. iiii.

Feare not my sonne, we lede a
poore lyfe, nor withstandynge, we
shall haue plentye of all good thyn-
ges, yf we feare the Lorde, departe
from all synne and do well.

Exodi. xvi.

God fedde the people of Israel
with manna from heauen, and gaue
them

them drynke out of the rocke.

iii. Reg. xvii.

God sent meat by the rauens to Delyas.

Joan. ii.

Christ at the mariage turned water into wyne.

Joan. vi.

Christ wyth fyue barely loues & two fyshes fedde fyue thousande, & yet therof remayned twelue basketes full of the fragmentes.

Of pensyuenes and thought takynge for the lyfe.

If thou be troubled for the preseruacion of thy lyfe ether in sycknes, trouble, persecucion, emprysonement, or otherwyse, confort thy self wyth these scriptures.

Psal. xxvii.

The Lorde is my lyght and my healthe, whome then shall I feare? The lord is the defender of my lyfe of whome then shall I be afrayde.

He

The gouernance

Psal. cx.

He hath gyuen hys Aungelles charge of the, to kepe the in all thy wayes.

Psal. xxxiiii.

Thangell of the Lorde shall bi lent among all them that feare him and shall delyuer them.

Psal. cxiii.

The scourges on the sea are marueilous, yea the Lorde on hyghe is rather marueilous.

Psal. xxxi.

They consented all agaynst me, they conspyred to take awaye my lyfe. But in the, Oh Lorde haue I trusted, and I sayde, thou arte my God. In thy hande are my destenes

Psa. xxxiiii.

Many tribulacions fall on the ryghteous, but from thē al the lorde delyuereth them. The Lorde kepeth all their bones, so that not one of them shall be broken.

Psal

Psal. xxxvii.

¶ The health of the ryghteous is of the Lorde, and he defendeth them in the tyme of their trouble. Yea ẏ Lorde wyll helpe them, and delyuer them, and set them harmeles frome the vngodly, and saue thē bycause they haue trusted in him.

Psal ciiii.

¶ Thou hast lymytted the waters theyr boūdes, which they maye not passe.

Psal. cxlviii.

¶ The Lorde is my helper, I wyll not feare what man do vnto me.
The lorde is my helper, therfore wyl I set nought by myne enemyes.

Psal. cxlviii.

¶ The Lorde hathe gyuen a commaundement, and none shall go beyonde it. Fyre, hayle, snow, yse, and vaporous stormye wyndes accomplyshe his worde.

Eccle. v.

Dut

¶ Suffre not thy mouthe to cau
thy flesh for to synne, neyther sa
thou before thangell, ther is no p
uidence, lest paraduenture the Lo
beynge angry against thy wordes,
destroy all ye workes of thy hand

Sapi. xiiii.

¶ Thy prouidence, O father, go
uerneth all thinges from the begyn
nynge.

Sapi. xvi.

¶ Thou, O lorde arte he, which
hast power of lyfe and death.

Eccle. xi.

¶ Lyfe and death are of God.

Thren. iii.

¶ Who can saye, that any thynge
can be done wythout the lordes co
maundemēte? Frō the mouth of th
hyghest, goth ther not good & cuyl

1. Reg. ii.

¶ The Lorde kylleth and gyueth
lyfe agayne. He bryngeth euen to
hell, and backe agayne.

Math

Wath. x.

Feare ye not them, whiche kyll the body, and be not able to kyll the soule. But rather feare hym, whiche is able to destroye both the soule and body in hell. Are not two sparowes solde for a farthynge? And none of them fall on the ground without your father. Yea all the heeres of your heade are nombred, feare ye not therfore, ye are of more value, than many sparowes.

Joan. vii. viii.

The Jewes dyd seeke to kyll Christe, but his tyme was not then come, Nemo dis iecit manus in illum because his hour was not yet come

Joan. x.

They wer about to take Christ but he escaped frō the myddes of theyr handes Luke. xiii.

There came certen of the Phareses, and sayde vnto Christe, get the out of the waye, and departe hence.

For

For Herode wyll kyll the . An
sayde unto them. Go tel the fox
holde I caste out Deuyls, and h
the people to daye & to morowe,
the thirde daye I make an ende
Neuerfheles, I must walke to
and to morowe and the daye fo
yuge, for it can not be, that the
phete peryshe any other where
at Jerusalem.

Luke. xxii.

¶ Ye be come oute as unto a t
with swearde s and staues. Whe
was daylye wyth you in the te
ye layde no handes upon me,
this is youre houre, and the po
of darkenes.

Joan. xix.

Christ sayde to Pilate, thou c
dest haue no power at all agay
me, excepte it were gyuen the fr
aboue.

Roma. xi.

All thinges are of him, by

in hym.

Rom. xiiii.

Yf we lyue, we lyue to be at the
des wyll, and yf we dye, we dye
he lordes wyll: whither we lyue
fore or dye, we are in the lordes
nde.

Apoca.i.

Chryst sayth, beholde I am alyue
for euermore, and haue the keyes
death and hell.

i. Reg. xix.

Saul persecuted Dauid cruelly
purposynge to kyll hym, but his ma-
re was vayne,

iii. Reg. xix.

Iesabel threatened and sware to
Helyas, but the Lord preserued
m

Gen. xxvii. xxxii. xxxiii.

Esau burned with an immortal
red agaynste his brother Jacob
ause of the blessynge wherwith
s father had blessed hym, & pur-

posed fully in hys harte to kyll
brother, but Jacob prayd vnto
Lorde, & he mollyfed Esaus ha
in somuch that whā Jacob thou
that bothe he and his shuld be sla
hys brother Esau came gentlly
to hym, louyngly embrased hym
sed hym frendly and for verre i
wept, so myghty is God to moll
tyrauntes hartes, whan it pleas
hym, and to make them gratio
fauourable to hys seruantes.

Math viii.

¶ The shyp wherin Christe &
disciples were, was greuouslye
sed wyth the waues thorowe
wynde and the tempest, that ar
in so much that it was at the p
of drownynge. Notwythstand
nether water, wynde, nor temp
dyd once hurte it.

The dyuelles had no power
enter into the swyne, tyll god g
them leaue. Yf thou caste vs fo

ye they, suffer vs to enter into the erde of swyne. Christ aunswered, go ye. And they went.

Job. ii.

Sathan coulde do nothynge to Job, tyll god suffered hym, neyther exercysed he hys cruelnes any further agaynst Job, than he was appoynted of God.

Actu xii.

Herode threwe Peter into prysonne, bounde hym faste wyth cheynes, and set certayne Souldioures for the more assurance to kepe hym purposynge after Easter to bryngehym forth vnto the people, and so to haue slayne hym. But God beynge myghtyer the all the tyranny and power of ỹ worlde, sente hys Aungell, and delyuered Peter out of pryson. Actu. xviii.

Paule beynge at Mylite gathered a boundell of styckes and putte them into the fyre, and sodenly ther

came a venomous adder otherwy
called a viper oute of the heate
leapte on his hande. The men t
were present and sawe thys thy
wayted, whan he shuld haue sw
len or fallen downe dead sodenly
But paule shoke of the vermen in
the fyre, and fealte no harme.

Of the Crosse.

Yf at anye tyme thou be tempte
or moued, whan God layeth h
Crosse on the, ether by syckenes,
ternal persecucion, losse of goode
wife, childrē or otherwyse, cal these
scriptures that follow vnto reme
braunce for thy conforte.

Prouerb. iii.

The chastenyng of God ÿ shalte
not refuse, and nether grudge thou,
whan hesh al correcte the. For whō
the Lorde loueth, hym he correcteth,
and delyteth hymselfe as the father
in the sonne.

Job. i.

The lorde gaue it, the lorde hath
ken it awaye agayne As it plea-
the lorde, so is it come to passe.
lessed be the name of the lorde.

i. Reg. ii. Deut. xxxii.

The lord kylleth and gyueth lyfe
ayne, he bryngeth euen to ỹ graue
d fetcheth vp agayne.

Psal. xx.

Blessed be that man, whiche is
der the lawe and nurtoure of the
nde.

Psal. cxviii.

It is for my wealthe, that thou
ke brought me vnder to learne
ryghteousnesse.

Math. v.

Blessed are they that suffer per-
cutiõ for righteousnes, for theyrs
the kyngedome of heauen. Bles-
are ye, when menne reuyle you
d persecut you, and falsly speake
euyll sayenges, agaynste you for

my sake. Reioyse and be mery, f
greate is your rewarde in heauen.
For so persecuted they the Prhp
tes before you.

Math. x.

¶ The scoller is not aboue the m
ster, nor yet the seruaunt aboue h
lorde. Yf they haue called the fat
of the house hold Beezebub, ho
muche more shall they call thē th
are of hys housholde? Therfo
feare ye not theim. Euery one th
shall cōfesse me before men, I s
confesse hym also before my fat
which is in heauen. But whoso
uer shal deny me, before men, I s
also deny him before my father ẏ
in heauen.

Math. xxiiii.

Ye shall be hated of all men
my names sake.

Luke. ix.

Yf any man wyl come after me, l
hym forsake him selfe, and take h

ose and folowe me.

Joan xv.

The seruaunt is not greater then
s Lorde. Yf they haue persecuted
e, they shall also persecute you.

Joan. xvi.

Ye shall lamente and weepe, but
he worlde shall reioyce. In ỹ worlde
e shal haue affliction and trouble,
t in me ye shall haue peace.

Joan. xv.

If the worlde hate you ye know
it hated me before you. If ye were
f the worlde, the worlde wolde loue
hat is his. But for asmuche as ye
re not of ỹ worlde, but I haue cho-
en you out of the worlde therfore
oth the worlde hate you.

i. Cor. xi.

Whyle we are punyshed, we are
orrected of the lorde, least we shuld
with this worlde be condemned.

Philip. i.

Vnto you it is gyue, ỹ not onlye

ye shulde beleue in Christe, but al[so] suffer for his sake.

ii. Timoth. ii.

Suffer affliccion as a good sol[dier] diour of Christ.

ii. Timoth. iii.

All that wyll lyue godly in chr[ist] Jesu, shall suffer persecucion.

ii. Timoth. ii.

Yf we dye w̄ Christ, we shall ly[ue] with him, if we suffer with hym, [we] shall also reygne with him, yf we [de]nye hym, he wyll also denye vs.

i. Pet. ii.

Yf whan ye do well, ye suff[er] wronge & take it patiently, than [is] there thankes with god. It is thā[ke] worthy, yf a man for cōscience sak[e] toward god endure greke sufferyn[ge] wrongfully.

i. Pet. iii.

Blessed are ye yf ye suffer for ry[gh]teoulnes sake. Yea and fear no[t] though they seme terrybie vnto ye[u] ney-

ther be troubled, but sanctifye the
de god in your hertes.

Heb.xii.

My sonne despise not the chastes
nge of the Lorde, neyther faynte
han thou arte rebuked of hym.
or whom the Lorde loueth him he
asteneth, yea and he scourgeth e=
ry sonne that he receyueth. Yf ye
dure chastenynge, God offereth
m selfe vnto you as vnto sonnes
What sonne is that, whome ꝑ fa=
r chasteneth not: Yf ye be not vn
r correccion (wherof al are perta=
rs) thē are ye bastardes & not son
s, wherfore seing we had fathers
our flesh, which corrected vs and
e haue them in reuerēce, shuld we
t muche rather be in subiecyon
nto the father of spirituall gyftes,
we myght lyue? And they verely
ꝑ a fewe dayes nurtred vs after
eyr owne pleasure but he learneth
s vnto ꝑ whiche is profitable, ꝑ we
myghte

The gouernance
wyght receyue of hys holynes.
maner chastenynge for the pres
tyme semeth to be ioyous, but
uous, and froward it bringeth
fruit of ryghteousnes vnto the
which are exercysed in the same.

Hebre. xiii.

Jesus to sanctifie ỳ people w
his own blod, suffered without
gate. Let vs go forth therfore
of ỳ tentes, & suffer rebuke with
For here haue we no continuy
Cytye, but we seke one to come.

Act xiiii.

By many tribulacions muste
enter into the kyngdom of heau

Gene. xli.

Abell was cruelly slayne of
brother Cayne, whō he neuer offe
ded. Gen. xxxix.

Joseph was caste into pryson, b
cause he wolde not leene to the
thy request of his lordes wyfe.

Exod. xiiii.

Moyses

Moyses, Aaron & the Israelites
re greuously entreted & pursued
yng Pharao.

i.Reg.xviii.

Saule wyth greate dylygence
ught to destroye Dauid.

iii.Reg.xix.

Quene Jezabell pursued the pro-
et Helyas.

ii.Para.xxiiii.

chary the son of Barachias was
oned to death for tellyng ỹ kinge
he trueth. i.Reg.xxii.

Achimelech wyth certen other
oly men of god was slayne at king
aules commandement because he
ewed kyndnes to Dauid the har-
ye beloued seruaunt of God.

Dan. iii.

Sidrac, Misac, & Abed Nago were
ast into a fyry fornas because they
wold not worshipp ỹ golden Image
ỹ kynge Nabugodonezor had made
nt onely the god of Israel.

Dan.

The gouernaūce

Dan. vi.

Daniel was cast into the den
of Lyons, because that contrary
kynge Daryus cōmaūdemēt he h
prayed vnto his lord god of Isra

Dan. xiii.

Sulanne was at the poynte
stonynge vnto deathe, because
wold not consēte to the vnlawfu
fylthy requestes of ꝑ two Elders

ii. Mac. vi. vii.

Eleazarus was mylerably p
vnto deathe because he at the kyn
ges cōmaundement woulde not ea
swynes flesshe cōtrarye to the law
of god. A certen woman also wyt
her seuen sonnes were wyth moo
extreme cruelty put to deth, becaus
they woulde not obeye the wycked
precepte of the most wycked kynge.

¶ Rede the. vi, & vii. chapter of ꝑ
seconde boke of the Macha.

Math. v. xxiii.

The Prophetes wer vnmercyfully

Sayne

yn, because they rebuked synne & ...ght the wyll of god. The moost ...cellent Prophet Esay for hys ly...tes of speche in rebukyng the syn... the Princes and people, & prophecy ...ge of the vengeaunce of God vp... the contrey and people, was cut ...two partes wt a sawe, & buryed ...der an oke. Hieremy was stoned ...to death of hys people at Taph...s in Egipte, because he warned ...m of theyr wycked lyuynge and ...horted them vnto repentaunce.
...mos at the commaundemente of ...ynge Amasias for his preachynge ...as cruelly beaten and greuouslye ...mēted. At the last Ochozias son ...Amasias caused hym to be thrust ...to the temples wt a great nayle, & ...ynge halfe deade, he was caryed ...to hys own cōtrey, where he sone ...ter dyed. Micheas was buffeted ...prisonned, and fed wyth bread & ...ater. Whiche of the Prophettes
escaped

escaped wout psecutiō Mat.
Johñ Baptist for trueth tell
to kynge Herode was caste in
prison and beheaded.
Math. xxvii. Luke xxiiii.
Jesus Christ our Lord and s
oure after many blasphemies r
kes, slaūders & better to mētes,
fred the moste spyteful death o
crosse, and so entered into glory
Actu. xii.
James the brother of John
beheaded. Act. vii.
The holy martyr Stephen
stoned vnto death.
What kyndenes Peter & P
wyth the other Apostles found
handes of them, whose salua
they moste diligently sought, t
stories make mencion. Nether d
here speake of those blissed ma
whych syns theyr dayes haue
for the cōfession of gods truth,
the gospell of Christe is not w

ause called of Paule, the worde
the crosse For all that wyll lyue
dly in Christ Jesu, sayth he shall
ffer persecution. Apoc.vi,
I sawe vnder ẏ altare the soules
them ẏ were kylled for the worde
God, and for the testimon why
e they hadde, and they cryed with
oude voyce, sayeng: howe longe
ryest thou Lorde, holy and trewe
iudge, and to auenge our bloude
them that dwel on ẏ earth. And
nge whyt garmentes were gyuen
nto euery one of thē. And it was
yd vnto them, that they shuld rest
r a lytle season, tyll the nombre of
eyr felowes and brethren, and of
em that shulde be kylled as they
ere, were fulfllyed Apoca.xvi.
I herde an aungel say, lorde, whi-
e arte ⁊ maste, ẏ arte ryghteous ⁊
ly, because thou hast gyuen, such
dgementes, for they shed out the
loode of sayntes and Prophetes
and

and therfore hast ꝑ gyuen the
rodzyncke, for they are wozthy.

Apoca. xix.

And I sawe heauen open,
beholde a whyte hozse, and he
sat vpō hym was faythful & tr
and in ryghtoulnes dyd iudge
make batayle. His eyes were
flambe of fyre, and he had a n
wrytten, that no man knewe b
hym selfe, and was clothed in
ture dypte in bloode, and his n
is called the worde of god. And
holdiours whiche were in he
folowed hym vpō whyt hozses
thed wyth whyte and pure ray
And out of hys mouth went a
swerde, that wt it he should s
the Hethen.

Apoc. xviii.

A myghtye Aungell toke
stoone, lyke a greate mylstone,
cast it into ꝑ sea, sayeng: with s

vi olen

lence shal that great cytie Baby
be caste, and shall be founde no
e. And the voice, of harpers, mu-
ons, and of pypers and trompet
, shall be hearde no moze in the,
no craftes mā: of what so euer
fte he be, shall be founde no moze
he. And the sounde of a myl shall
earde no moze in the, & the voyce
he brydegrome and of the bryde
ll no moze be herde in the, for thy
rchantes were the greate men of
erthe. And with thyne enchaunt-
nt were deceyued al nacions, and
her was foūde the bloode of the
ophetes, and of the sayntes, and
all that were slayne vpō the erth.
Blessed are they that suffre for
ods trueth, precious is the death
those sayntes before the Lorde.
et thē therfore reioyse and be mery
, great is theyr rewarde in heuen.

Of mens traditions or vn-wrytten verities.

If Satā at any tyme vnto ꝑ
gacion of gods glory, shall te
the with mans tradicions or vn
ten verites, for to gyue vs lesse
dite to them than to ꝑ word of
auoide him with these scriptures

Deut. iiii.

¶ Ye shall not adde vnto the
that I speake, nor take ought

Deut. v.

¶ Ye shall not turne vnto ꝑ
hande nor vnto the lefte hande,
by the waye that the lorde your
hath cōmaunded you, ye shal w
that ye maye lyue & haue good

Deut. vi.

¶ Kepe the commaundements
the lorde thy God, and the testi
nies and ceremonies whiche he
cōmaunded the, and do that wh
is plesaūt & good in ꝑ lordes sy
that thou mayst haue good luck

Deut. xii.

¶ That I cōmaunde the, do

ly, nether put to any thynge, nor
e nought awaye.

Prouer. xxx.

Put nothyng to his wordes, lest
u be proued and founde a lyare.

Galat. iii.

Thoughe it be but a mans testa-
nt, yet no man despyseth it, or ad
th any thinge thereto when it is
ce alowed. How muche more
ght nothynge to be added to the
testament of the most highe God
r yet to be taken from it:

Apoc. xxii.

If any mā addeth to these thin-
s, God shall adde vnto hym the
lages that are wrytte in this boke.
nd yf any mā shall minyshe of the
ordes of the boke of this prophe-
y, God shall take awaye hys parts
ut of the boke of lyfe & oute of the
holy cytie, & frō the thynges whiche
re wrytte in this boke. Esai. v.

Wo be vnto thē ỹ cal euyl good

and good euell, whyche make d
kenes lyghte, and lyghte darken
that make lower swete, and sw
lower. Wo be vnto them, that
wyse in theyr owne syght, & thyn
them selues to haue vnderstandi

Esay. v.

Wo be vnto you that make v
eyghteous lawes, and deuyse thy
ges whiche be to hard for to be k
wher thorowe the poore are oppr
sed on euery syde, & the innocent
of my people are therwith robb
of iudgement.

Esay. xxx.

Wo be to those shrynkyng ch
dren, sayth the Lorde, whyche se
counsell, but not at me: whiche ta
a webbe in hande, but not after m
wyl, that they may heape one syn
vpon another.

Esaye. lv.

Thus saith the lord: my thou
tes are not your thoughtes, & you
waye

yes are not my wayes, but as
e as the heuens are hyer thā the
th, so farre do my wayes excede
res, and my thoughtes youres.
Esay. lix.
Your lyppes speake lesynges, &
re tonge setteth out wyckednes.
man regardeth ryghteousnes, &
man iudgeth trulye. Euery man
eth in vayne thynges, and ymas-
eth diſceyte, conceyueth wycked
s, and bryngeth forth yuel. They
de cockeatryce egges, and weaue
e spyders webbe. Who so eateth
their egges dyeth. But yf one tre
th vpon them ther commeth vp a
pent. Theyr webbe maketh no
th, and they maye not couer them
ith their labours. Their dedes
e the dedes of wyckednesse, and
e worke of robbery is in their han-
s. Their feet runne to euel, & they
ake haſt, to ſhed innocent bloode.
Their counſels are wycked coun-

feis, hate and destructiō is in th
wayes. But the waye of peace t
knowe not. In their goynges is
equite, their waies are croked,
who so euer goeth therin, know
nothyng of peace.

Hier. ii.

My people hath commytted tw
great euils. They haue forsaken
the fountayne of lyuynge waters
dygged thē pyttes, pyttes I say
are broken, and can holde no wa

Hiere. vii.

Take hede, sayth the Lorde,
trust in counsels, ỳ begyle you
you no good.

Hier. xxiii.

Here not ỳ wordes of ỳ prophe
that preache their owne dreames.

Ezech xviii.

Heare O ye house of Israel sa
the Lorde, is not my waye right
are not your wayes rather wycke

The chyldren of thy people say
sshe ẏ way of the lord is not right
here as their owne waye is ra-
er vnryght.

Math. xvii.

This is my welbeloued, son in
whō I am wel pleased, heare ye him

Math. xvi.

Beware of the leuē and doctrine
of the Pharisees.

Math. vii.

Beware of false prophetes that
come to you in shepes clothyng, and
inwardly are rauenynge wolues.

Math. xv.

Why do ye trāsgresse the cōmaun-
dement of god for your tradicions?

Mark. vii.

Ye leaue the cōmaundemēt of god
and mayntayne your owne cōstitu-
tions, wel ye cast a syde the cōmaun-
demēt of god to kepe your own tra-
dicions. Math. xxviii.

Teache thē to kepe al thinges

I haue commaunded you.

Joan. viii.

¶ Yf ye abyde in my worde, ye
my dyscyples in dede, & ye shal kn
the truth. and the truthe shall m
you free. He that is of God heare
the wordes of God.

Joan, x.

¶ My shepe heare my voyce, and
knowe them, and they followe
nether shall they at any tyme per
nor yet shall anye man plucke th
out of my hande.

Joan. xix.

¶ Euery one that is of the true
heareth my voyce.

Joan. xiiii.

¶ He that hath my cõmaundemen
tes and kepeth them, he it is that lo
ueth me. Yf any man loueth me, h
wyll kepe my worde.

Joan. xv.

¶ Yf ye kepe my cõmaundementes
ye shall abyde in my loue. Ye are m
fre

ndes yf ye do those thinges, that
commaunde you.

Roma. xv.

I dare not speake of any of those
nges, ỳ Chzist hath not wzought
me.

Roma. xvi.

I beseche you bzethzen, marke
em that make diuision and gyue
casions of euell, contrarye to the
ctryne that ye haue learned and
oide thē. Foz they that are suche
ue not the Lozde Iesus Chzistе,
t theyz owne bellyes, and wyth
pete pzeachynges and flatterynge
ozdes, deceyue the hartes of the
nocentes.

Gala.i.

Thoughe we oure selues oz an
ngell from heauen, pzeache anye
spell to you than that, whyche we
ue pzeached vnto you, holde hym
urled. As I sayd befoze so say I
we agayne. Yf any man pzeache

any other thynge vnto you, thā ẏ
haue receyued, holde him accurse
Ephe. v.
¶ Be no more children from he
forth wandryng and caryed w̄ e
ry wynde of doctrine by witnes
men ⁊ craftes, wher by they laye
wayte for vs to deceyue vs. But
vs follow the truth in loue, and
all thinges growe in him, why
is the heade, that is to saye, Chr
i. Timot iiii.
¶ Cast awaye vngostely and o
wyues fables. Exercise thy self
to godlynes. i. Timo. vi.
¶ Yf anye man teache otherw
and is not cōtent w̄ the doctrine
godlynes, he is pufte vp ⁊ know
nothyng, but wastethe his bray
about questions and strife of w
des, wherof spryng enuy, strife,
lynges, euyll surmisinges, ⁊ va
disputacions of men, with corru
myndes and destitute of the true
whic

yche thynke that lucre is godly=
. From suche seperate thy selfe.
i. Pet. iiii.
Yf any mā speake, let him speake
thoughe it came out of Goodes
one mouth. ii. Joan. i.
Who so euer transgresseth and
ydeth not in the doctrine of chryst
th not God. He that endureth in
doctrine of Chryste, hathe bothe
father and the son. Yf ther come
y to you, and bryng not this lear=
nge, him receyue not to house, ne=
r byd hym god spede. For he that
deth him God spede is partaker
his euel dedes. Heb. xiii.
Be not caried about with diuers
d strange learnynge.
Math. xv.
Euery plant ỹ my heauenly father
th not planted, shalbe picked vp
the rootes.
Of strange religion or new fōude
worshippinge of God.

Yf ẏ be moued vnto straunge
ligion or newe founde wor
pynge of God, set these scrypt
before thyne eyes.

Deut. vi.

¶ Heare Israell, your Lorde
is one god. Thou shalt loue thy
God with all thy harte, with all
soule & with all thy strẽgthe. Th
shalt feare thy Lorde God and s
him alone. Deut. x.

¶ And now Israel, what doth
Lorde thy God require of the, b
thou fearest the Lorde thy God
walke in his wayes and loue h
serue the Lorde thy God in all
harte and in all thy soule & kepe
commaundementes of the Lorde.

Deut. xiii.

¶ Do that, which is plesant in
syght of thy Lorde God.

Psal. iiii.

Sacrifice to the Lorde the sa
fyce of ryghteousnes, & trust in

Ps

Psalm. l.

I wyll not reproue the in thy sa-
ices, for I am full of thy burnte
ynges. Offer to God the sacry-
of prayse, and pay to the mouste
hest thy vowes. Call on me in
daye of trouble, I wyll dely-
the, and thou shalte honoure me

Psal. lxxx.

Heare O my people, I wyl giue
a charge o Israel, yf thou wylte
re me, there shall be no straunge
newe found God in the, nether
lte thou worshyppe any foreyne
d. For I am the Lorde thy God,
lche brought the out of the lande
Egypte. Proue.xxi.

To do mercy & iudgement plea-
h the Lorde more then sacrifyces

Eccle. xxxv.

A sacrifice wel pleasynge to the
nde, is to attende to his cõmaun-
ntes and to departe frõ all ini-
le and vnryghteousnes.

O see

Osee. vi.

¶ I wyll mercye and no sacri
and the knowledge of God do
more by than brunt offerynges.

Miche. vii.

¶ What thing shal I offer wo
the Lorde: Shall I bowe my
to the hyghe God: Shal I offe
to him brunt sacrifices and c
of a yere olde: Waye the Lorde
pleased with a thousãde fatte
thers, or with many thousande
lusty goates: Shal I gyue my
begotten for my wyckednes, the
fruyte of my wombe for the sy
my soule: I wyll shewe the, o
what is good, and what the L
requireth of the. Verelye to do
gement, to loue mercye & carefu
walke wyth thy God.

Luke. i.

¶ God hath delyuered vs from
hande of our enemyes, þ we sho
serue him in holynes & ryghtou

ue him all the dayes of oure lyfe.

Joan. iiii.

The hour cõmeth and nowe it is
ā true worshippers shal worship
father in spirit and verite. For
father seketh suche, ẏ should wor-
ppe him. God is a spirite, & th:y
t worshyppe him, must worshyp
in the spirite and trueth.

Roma. i.

God is my wytnes, whõ I serue
my spirite. Ephe. v

Be ye fulfylled with the spirite
akyng vnto your selues in Psal
s & Hymnes & spirituall sõges, sin
ge & makyng melody to the Lord
your hartes, geuyng thankes al-
wy:s for all th'nges vnto god the
ther in the name of the lord Iesus
rist. i. Timo. i.

Vnto God king euerlasting im-
rtal, inuisible & wyse only be all
noure and glory for euer & euer.

Esay. i.

what

¶ What shall I do with all
your sacrifices, sayeth the Lo
am full of them. The brunt off
ges of wethers and fattelynges
bloud of calfes, lambes, and go
I wyll none of them. Whē ye
before my syght, who required
thynges of your handes, ỳ ye
walke in my courtes? Bryng
more sacrifyce on this mann
vayne. Your sensyng is abho
cyon vnto me. The feastes
new moone and the sabbath
other holye dayes I can not a
Your congregacions are wyc
Your Calendes and youre sol
feastes my soule hateth. I am
werye of them. It greueth me
harte for to suffer them. Wh
shall praye many prayers, I
not heare you. For your hande
full of bloode. Be ye washed
Take awaye youre euyll thou
from myne eyes. Cease to do
le

me to do well. Seke iudgemente
pe the poore oppressed be fauou
e to the fatherles, defende the
owe, and than come & reproue
sayth the Lord. If your synnes
s redde as scarlet, yet shall they
ade as whyt as snow, & if they
yke purple, yet shal they be made
whyte wolle. Yf that ye wyll
ontented & heare me, ye shal eate
goodfrutes of the earth. Yf ẏ ye
not but ꝓuoke me vnto angre,
swerde shaldeuoure you, for the
uth of the lord hath spoken it.

Iere. vii.

Put your burnte offerynges to
r sacrifices and eate the fleshe.
whan I brought your fathers
of the lande of egipte, I speake
one worde to them of burnt of-
nges and sacrifices, but thys I
aumded them, saynge: Heare
voyce, & I shalbe your god, & ye
be my people, walke in al the

wayes ẏ I haue commaunded ye
that ye may prosper. Amos.

¶ I hate & vtterly defye your ho
dayes & where as ye sense me wh
ye come togyther, I wyl not acce
it. And though ye offer me brẽt o
rynges, yet wyl not I receyue yo
gyftes. Away frõ me with ẏ noy
of thy sõges, for I eã not abyde t
hearynge of thy playeng at the o
nes. Prouide ẏ equite may flow
the water, and ryghteousnes as
myghty streame. For in these thy
ges haue I delyght & pleasure sayt
the Lorde. iii. Reg. xviii.

How longe wyl ye halte on bo
partes? Yf the Lord be God follo
hym: Yf Baal be God, follow hy

Math. xv.

¶ This people draweth nygh vn
me w̃ theyr mouth, & honoureth
with theyr lyppes, but theyr hart
farre fro me, verely they worshy
me in vayne, teachyng doctrine, e
th

aūdemētes of mē. Mat.xxiii.
o be vnto you ye Scrybes ⁊
ses, ye very ipocrites, whiche
r widowes houses vnder the
ce of long prayer, ye shal ther=
ceyue more greuous dānation
Joan. xvi.
e tyme shal come, ẏ who so e=
leth you, shal thinke that they
o God an hygh good seruice.
Leuit. x.
dab and Abihu of a good en=
red incense to the Lord wyth
ge fyre, yet for all theyr good
hey wer consumed wyth fyre
they dyed before the Lorde.
i. Reg. xiii. ⁊ xv.
ng Saule thoughte ẏ he had
reat worship vnto god, whan
bsence of Samuel he offered
offeringes, but Samuel saide
ym thou hast done folyshelye,
hast thou kepte the commaun
s of ẏ lord thy god whych I

commaunded the. Saule also
trary to the commaundemẽt o
spared Agab the kynge of Am
alyue with the best and fattes
kes of shepe, oxen. &c. pretendy
he reserued thẽ for to offer vnt
Lorde, but Samuell sayd vnt
For asmuch as ỹ hast cast aw
word of the Lorde, ỹ Lord ha
awaye the, that ỹ be nomore
Wyll the Lorde burnte offer
and sacrifices? not rather ỹ t
be obeyde vnto his worde? O
nce is better than sacrifyce,
gyue ear to the Lordes comma
ment is more then to offer th
of wethers. ii. Reg.

¶ Oza thoughte he had don
hyghe seruyce whan he stey
Arke of God in the wayne
in ieopardy of fallynge but ye
the lord angry with hym bec
touched it, in so muche that he
stryckē & sodēly dyed. ii. par

ynge Ozias toke vnto hym to
e incense vnto the the lord, thyn
that by thys meanes he shulde
hly please God, but for all hys
tensed holynesse he was striken
h leprosy, and so beyng cast out
he house of the lorde, he contynu
leper euen vnto his death.
f these aforesayde scriptures &
oryes mayest ẏ learne ẏ God is
worshypped as carnal reasone &
hely wysdom ymagineth & p̄scri=
h, but as God hym selfe by hys
y scripture byddeth, apoynteth &
maundeth.
s my father hath gyuen me com=
undement, saith Christ, so do I.
hristen manne oughte to followe
ristes steppes, and to walk as he
h walked.
Of followyng oure forefathers.
f thou be moued at anye tyme to
doubte of the treuth of Goddes
rd, which ẏ papistes at this daye

call newe learnyng, because th
fathers haue both beleued and
the contrary, cal these scryptu
thy remembraunce. Leuit
¶ I am the lorde your God
fore after ẏ doynges of the l
Egipte wherin ye dwelte se
do not: nether after the doinge
land of Canaã, whether I w
you, nether walke ye in their
ces, but do after my iudgeme
kepe my ordynances, to walke
in: I am the lorde youre god.
Exod. xxiii.
Follow not a multitude to do
iii. Reg. xvii.
The lorde sent his prophe
his people, saieng, returne from
vnryghteous wayes, & kepe my
ceptes & ceremonies according
the law that I commaũded you
thers. But they wold not hear
became styffenecked, euen as
forefathers were stiffenecked w

woulde not obey theyr Lodre God.
Psal.lxxviii.
Let them put theyr hope in God, & not forget the workes of the Lorde but seke after his cōmādemētes. Let them not be lyke theyr forfathers which were a frowarde & a spiteful nacyō, a naciō ẏ wold neuer be true harted nor beare an vpryght mynde towarde God. Psal. cxv.
Be not hard harted as your fore fathers were, which chode & rebelled agaynste me. Psal. cvi.
We haue sinned w̄ our forfathers we haue done vniustly & committed iniquite. Psal. cxlvi.
Trust not in rulars, nor in the sons of mē, in whō is no helth. For whā theyr breth goeth awai, thei returne vnto their erth in ẏ day shal al their thoughtes, coūcels, deuises & imagy naciōs cōe to nought. Hiere.xi.
I haue alwaye sayd vnto your forfathers syns I brought thē out

of ẏ londe of Egipt euen vnto th
day, heare my voyce, but they w
not heare, nor once bow theyr e
vnto it, but euerye one of them
gone a stray in the frowardnes
his wycked hart. Yea the peo
of Juda and the men of Jerusa
are also fallē vnto the wyckedn
of theyr forefathers, whiche wo
not heare my wordes, in somuc
they are all redy gone awaye a
straūge goddes and serue thē. T
house of Israel ⁊ the house of J
haue broken the couenaūte whi
I made with theyr fathers. Th
fore thus sayeth the lorde. Beho
I wyll brynge in extreme puny
mentes vpon them so that they s
not escape frome them. They sh
erye vnto me, but I wyll not hea
thē. The cityes of Juda ⁊ the inh
byters of Jerusalem shall go ⁊ c
vnto thē, to whō they offred Sac
fice, ⁊ yet shal they not saue thē in
tym

...e of theyr troble. Accordyng to
...ōber of thy cities were thy god-
... O Juda, & after ẏ nōber of thy
...yes, o Jerusalē, hast ẏ set vp al
...es of abhominacion to do sacry-
... vnto Baalim. Hiere. xvi.
Your forefathers haue forsakē
..., sayth the Lorde, & they are gone
...ay after strange Godes & haue
...ed thē and worshypped thē, yea
...y haue vtterly gyuē me ouer and
...e not kept my lawe. But you
...e wrought more abhominacyon
...n al your forefathers haue done
...r behold euery one of you walke
...er ẏ lewdenes of hys owne wye
...d harte, & wyl not heare me.
Ezechi. ii.
Theyr forefathers haue borken
...y couenaūt euen vnto this daye, &
...ey to whō I send ẏ are childrē wt
...t al shame & of such an hart as cā
...t be reclamed
Ezechi. xx.
walke

¶ Walke not in the cõmaun
tes of youre forefathers, no
not theyr ordynances nether
your selfes with theyr ydols.
am the Lorde your God. The
walke in my preceptes and kep
iudgementes and do theym.

Daniel. ix.

¶ Confusion of face ⁊ vtter
be vnto vs, vnto oure kynges,
oure rulers, and to oure forfat
whyche haue synned.

zacha. i.

Be not lyke youre forefat
vnto whome the Prophettes
mes past cryed, sayeng. Thus
the Lorde of hoostes. Turne
your euyl wayes and frõ your
minable thoughtes, but they wo
not harkẽ nor gyue any attend
vnto me sayth the Lorde.

ii. Paral. xix.

Oure forefathers haue synn
haue done euyll in the syghte o

lorde oure God. For they haue for
saken hym and turned awaye theyr
faces frō the tabernacles of the lorde
our God,

ii. Para. xxx.

Be not lyke your forefathers and
brethren whiche rebelled against the
lord God of theyr fathers, & he gaue
them ouer into desolucyon, as ye se
youre selues. Be not ye hardenecked
nowe as were your forefathers, but
offer your hād vnto the lorde & come
to his sanctuary, which he hath san
ctified for euer, & serue the lorde your
god, & so shal the indignacion of his
wrath turne away from you.

Joan. x.

All that came before me, are thes
ues and robbers, but my shepe haue
not hearde them.

Act. vii.

O ye stiffenecked & vncircūcised of
hartes and eares, ye haue alwayes
resysted the holy Ghoste, as youre
fore-

forefathers dyd, so do ye, which
the Prophettes haue not your
fathers persecuted?

Of olde customes and longe vsages.

If Satan or any of his wēbres
bour to plucke the frome God
word vnto olde customes and lo
vsages, auoyd hym with these s
tures, followinge.

iiii. Reg. xvii.

Euen vnto this present daye
they styl follow theyr olde custom
They feare not ẏ lord, neyther k
they hys ceremonies and ordina
his lawes ⁊ cōmaundementes. O
Prophettes cryed, worshyppe
straunge gods, but feare the Lo
your God, and he shall delyuer y
from the power of all your enemy
But they woulde not hear, but s
cōmmitted wickednes accordyng
theyr old custome. They pretēded
thoughe, they serued the Lorde, ⁊

neuerthelesse dyd they also seruyce to theyr Ydols. For as theyr forfathers dyd, so do theyr sonnes & neue wes euen vnto thys present daye.

Of newe learnyng.

If the aduersaries of true Godlynes go aboute to perswade thee that christes gospell is new learnyng and that therefore ẏ oughtest to gyue no eare vnto it, remēber that this is no new blasphemy, but vsed many yeres before of wycked hipocrites as thou shalte ꝑceaue by these scriptures followyng. Mar. i.

¶ Whan Christ preched in ẏ Sinagoge at Capernaum, & healed the manne ẏ was possessed with an vnclene spirite, the people cryed oute & sayde, what newe learnyng is thys.

Actu. xvii.

¶ Whā Paule preched at Athens ẏ resurrecciō of ẏ deade, certē Belygods as the Epicures and Stoikes stroue wt him & sayd what meaneth

thys

this prattler. Other sayde, he
meth to be a preacher of newe dy
les. Another companye saide may
not know what new learnyng th
is, that thou shewest: Thou by
gest in new thynges in dede vn
our eares. Oure olde fathers neu
taught vs no suche geare. We wyl
know, what these thinges meane

Of disuadyng from the study, redyng or hearyng of the holy Scripture.

YF Satan go aboute to disuade the: to plucke thy mynde from studyeng, redyng or hearynge Gods worde, that thou mayste styll walke in darkenesse, and neuer come to the knowledge of the truth lest by thys meanes thou shuldest be saued, leane not vnto him, but enarme thy self a gaynst hys wicked temtacions with these Scriptures followyng.

Exod. xiii.

THou shalte tell thy sonne at the same

e day, & saye, because of ẏ why-
the lorde dyd for me, whan I de
d out of Egipte. Therfore shal
a signe vnto the in thyn hāde, &
en of remēbrañce before thyne
ẏ the lawe of the lorde may be
y mouth, how ẏ ẏ lord brought
ut of Egipt w̄ a myghty hand
Numer.xv.
Speake to the chyldrē of Israel
ye vnto thē, that they make thē
des vpon the quarters of theyr
mētes amōg al your posterities
t yellowe rybādes vpō the gar-
in the quarters. And the gardes
l serue you, that ye may loke vp
thē & remēber al the cōmañdemē
of the Lorde & do thē, that ye or
not your selues after the mea-
ge of your owne hart nor go a
orig after your owne eyes. Ther
e shal ye remēber & do al my com-
ñdementes & be holy vnto youre
d. Deut.iiii.
Take

Take hede to thy selfe nowe
wel thy soule, that þ forget
thynges whych thyn eyes ha
& that they departe not out
harte all the dayes of thy lyfe.
thou shalte teache theim thy
and thy chyldres chyldren.

Deut. vi.

HEre O Israel þ Lorde o
is one Lord only. And þ sha
the Lord thy god w al thy ha
all thy soule, & wyth al thy
And these wordes, whych I
de the this daie, shalt þ take
and shalt reherse thē vnto thy
dren, & shalt talke of them, w
sytteh in thyne house, wha
walkest by the way, wh ā tho
downe and whan thou rysest
And thou shalte bynde them
sygne vpon thyne hande, an
shalbe a tokē of remēbrauce
thyn eyes & þ shalt writ thē v
postes of thy house & vpō thy

Deut. xi.

Yf ye herken vnto my cõmande
nes, whiche I commaunde you
daye, that ye loue the lorde your
and serue him with all youre
te, and with all your soule, than
I gyue raygne vnto your land
ewe season, early and late, that
mayste gather in thy corne, thy
e and thyne oyle, & I wyll gyue
se vpon thy felde for thy cattell
ye maye eate and be fylled. But
are that your hart be not decey
, that ye goo aslyde & serue other
s & worshyp them, and than the
the of the Lorde ware whotte
n you, and he shute vp the heue
t ther come no rayne, & the earth
e not her encrease and ye perysh
tely from the good land, whiche
lorde hath gyuen you.

Put vp therfore these my wor-
in your heartes and in your sou
and bynde them for a sygne vpõ

youre handes, that they be a
of remembraũce before your
teche them youre chyldren, so
talke of them, whan thou sit
thyn house, or walkest by the
whan thou lyghest downe,
thou rysest vp, & wryt them
postes of thyne house and vp
gates, that ẏ and thy childre
lyue longe in the lande wh
Lorde sware vnto thy fa
gyue them as longe as the da
heauen endure vpon earthe.

Duet. xxxii.

¶ Let my doctrine encrease a
and my speache flowe as do
dewe. Euen as the rayne vpo
grasse, & as ẏ dropes vpõ the
Take to hart al the wordes, w
I testify vnto you this daye ẏ
maunde your children to obs
do all these wordes of this law
it is no vaine word to you, but
your lyfe, & this worde shal pro

ure lyfe. Josue i.
¶ Be stronge and very bolde, that
ou mayest kepe and do euery thig
ccordyng to the lawe that Moses
y seruant commaūded the. Turne
ot asyde frō it neyther to the right
nde nor to the lyfte, ẏ thou maiest
eale wysely whyther so euer thou
est. Let not the boke of this lawe,
parte out of thy mouthe, but ex-
rcise thy selfe therin daye ⁊ nyghte
ẏ thou mayest kepe ⁊ do euery thing
accordyng to it ẏ is wrytten theryn
Than shalte ẏ prosper in thy waies
nd deale wysely. Lo I haue cōman
ded them to be stronge ⁊ bold. Feare
ot and be not afrayd, for the lorde
hy god is with ẏ, whyther so euer
thou goest. Psal. ii.
¶ Blessed is the man that delyteth
in the lawe of the lorde ⁊ exercysethe
himselfe in ẏ law both day ⁊ nyghte
Psal. i.
¶ Laye hand on lernynge, leest the

Lorde be angrye, and so ye pu
from the ryght waye.

Psal. xix.

The lawe of the Lord is p
turneth soules. The wytnes o
Lorde is faythfull, it gyueth w
euen vnto babes. The statu
the Lord are ryght, they reioyc
harte, the cōmandemēt of the
is bryght & lyghteneth the eyes.
feare of the Lorde is holye, it
reth for euer the iudgementes
Lorde are true & ryghteous al
ther. They are more pleasaunt
worthye more to be desired th
and precious stone, yea they be
ter than the hony, & the hony co

Psal. lxxxv.

The Lorde shall tell in the sc
ture of the people & of those p
ces that were in her.

Psal. cxiii.

Blessed is the man whome
hast nurtered, O Lorde and tau

thy lawe.

Psal. cvii.

hath sent his worde & healed the
liuered the frō their destructiōs

Psal. cxix.

Blessed are they that serch hys
monyes, & seke after hym wyth
hole harte.

Thou hast gyuen streyght charge
thy commandementes shuld be
te. Oh that my wayes were sta-
shed to kepe thy statutes. Then
uld not I be cōfounded whyle I
me respecte vnto all thy commaū-
mentes.

Wher with all shal a yong man
nse his waye? Verely by rulynge
nselfe accordynge to thy worde
th my whole hart haue I sought
e, oh let me not go wronge oute of
y cōmaundementes. Thy wordes
ue I hadde within my harte that
should not syn against the.

Thou rebukest the proude, cursed

are they that departe from the co
maundementes.

In thy testimonies is my delyte
thi statutes are my cõsellers, t
me O lord the way of thy statut
I shall kepe it vnto the ende .
gyue me vnderstãdyng & I shal
thy law, yea I shal kepe it with
whole hart. Lede me in the path
thy cõmaundementes, for ỳ is
lyke, Encline my hart, vnto thy
monies and not vnto couetousn
The law of thy mouth is better
to me thã thousãdes of golde & sil
The wicked mẽ haue tolde me ta
but nothynge agreable to thy law
For al thy cõmandementes are t
yet haue thongodly persecuted m
Yf my delyte were not in thy la
I should perysshe in my trouble.

Oh howe swete are thy wor
vnto my throt, yea moze then ho
is vnto my mouthe.

Thy wozde is a lanterne v

yfte, and a light vnto my pathes
It is high tyme for the o lord to
w thyne hand, for they haue de
yed thy law. For I loue thy co-
mademētes aboue golde & precy
stone.
The preachynge of thy word gy-
lyghte, yea & bryngeth forth vn
dyng euē vnto the very babes-
realthe is far from the vngodly
they regarde not thy statutes.
great is the peace ỹ they haue
the loue thy law, & they are not
nded at it.

Prouer. ii.

My sonne, yf thou wylte re-
ceue my wordes, & kepe my-
commandemētes by ỹ, that
u eare may harkē vnto wysdom
ply thin hart thē to vnderstāding
yf ỹ cryest after wysdom & cal
st for knowlege: yf ỹ seekest after
as after mony, and dyggest for
as for treasure. Then shalt thou

vnderstande the feare of the
and fynde the knowlege of
For it is the Lorde that geuet
dome oute of his mouthe co
knowledge and vnderstandyn
preserueth the welfare of the r
ous, and defendeth the ẏ walke
cently: he kepeth them in the r
pathe, & preserueth the waye
faintes: Thẽ shalt thou vnder
righteoulnes, iudgemẽt and e
yes and euery good path. Ẏe
enter into thyn harte, and thy
delite in knowlege: then shal t
preserue the and vnderstãdyng
kepe the, that thou mayste be
uered from the euyl waye, and
the mã that speaketh froward
ges. From suche as leaue the h
strete, and walke in the way of
nes: whiche reioyce in doyng
& delyte in wycked thynges: w
wayes are croked and theyr pa
felaunderous. That thou may

lyuered also from the straūg wo-
n, and from her that is not thine
ne, which gyueth swete wordes
aketh the husbāde of her youth
d forgetteh the couenaūte of her
d. For her house is enclined vnto
th and her pathes vnto hell. All
y that go in vnto her come not a
yne, nother take they holde of the
ye of lyfe.

That thou mayest walke in the
d waye, and kepe the pathe of
righteous. For the iust shal dwel
the lande and the innocentes shal
mayne in it: but the vngodlye shal
rooted out of the lande, and the
yrked doers shalbe takē out of it.

Prouer. iii.

Blessed is the man that fyndeth
ysedome and obtayneth vnderstā
ge, for the gettyng of it is better
n any marchaundyse of syluer, &
profite of it is better then golde.
Wysedome is more worthe then

precious stones, & al the thiges th
thou cāst desire, are not to be co
pared vnto her. Vpon hir right h
is longe lyfe, & vpon hyr left hand
ryches and honoure.

Hyr wayes are pleasant waye
all hyr pathes are peasable. She
a tree of lyfe to them that lay ho
vpon her, and blessed are they t
kepe her fast.

My sonne, let not these thyng
departe from thyne eyes, but ke
my lawe and counsel, so shalt it be
fe vnto thy soule, and grace va
thy mouthe.

Then shalte thou walke safe
in thy waye, and thy foot shall n
stomble. Yf thou slepest, thou sha
not be afrayde, but shalte take t
rest & slepe swetly. Thou shalte n
nede to be afrayde, of anye sod
feare, nether for the vyolente ru
yng in of the vngodly whan it co
methe, for the lord shalbe byfyde t

epe thy foot that ẏ be not taken.

Prouer. iiii.

thyne hart receaue my wordes,
my cōmandemētes ⁊ thou shalt
. Get the wisdom, get the vnder
ndyng forget not the wordes of
mouthe, ⁊ shryncke not from thē
sake her not, ⁊ she shal preserue
loue her, ⁊ she shal kepe the. The
poynt of wysdom is, that ẏ be
lynge to opteyne wysdome, ⁊ be
al thy goddes to get the vnder-
dynge. Make much of her, ⁊ she
promote the. Yea if ẏ embrasest
, she shall bryng the vnto honour.
She shall make the a gracyouse
d, ⁊ garnyshe the w̄ the crowne
glory. Heare my sonne, ⁊ receaue
wordes, ẏ the yeares of thy lyfe
e be many: I wyll shewe the the
y of wisdom, ⁊ lede the in ẏ right
thes. So that yf thou goest ther-
there shall no straytnesse hyndre
⁊ whā ẏ runnest, ẏ shalt not fal
ke fast holde of doctrine, let her

The gouernaunce
not good: kepe her for she is thy
Prouer. vi.
¶ The cõmandemẽt is a lant
the lawe is a lyght: the way o
Prouer. xix.
¶ Where no knowledge of
des worde is, the soule is not
Prouer. xxiii.
Applye thy harte vnto learn
thyne eare to the wordes of
ledge. Prouer. xxviii.
He that turneth awaye his
from hearynge the lawe, his p
shalbe abhorred.
Prouer. xxix.
Whan the preachers of G
worde fayleth, than perysheth
people. Pro. xxx.
Euery worde of God is p
cleane, yea it is a shyld to them
trustr in it. Sapi. xiii.
Mayne are al those men, in
no knowedge of God is.
Sapi. xvi.

ther herbe nor implasture hath
ed thē, but thy worde, o Lorde
the health al thynges.

Eccle. i.

The fountayne of wysedome is
worde of God. Eccle.v.

Be meke and lowlye to heare the
de of God, that thou mayest vn
nde and brynge forth a wyse
true answer.

Eccle.vii.

Have al thy pleasure in the cō
ndementes of God, & in his la
be thou moost of all occuppyed
he shall gyue the an hart and
e of wysedom shal be gyuen ỹ.

Eccle. xvi.

Be not slacke to beleue ỹ worde
God. Eccle. xxi.

Learnynge is a precyous iewell
wyse man. Eccle.xxiii.

Nothyng is better thā the feare
God, and nothyng is sweter thā
ue a respect vnto the commaū=
dement

dementes of the lorde.

Elaye. v.

My people is led captiue, b
they haue no knowledge.

They haue caste awaye the
of the lord of hoostes, and the
of the holy one of Israell hau
blaspheined. Therfore is the
of the lorde whote againste
ple, and he wyl stretch out his
and destroye them.

Elaye. viii.

Make haste vnto the law: w
Yf they speake not accordyn
his word they shal not haue t
uynge lyght.

Elay. lv.

Al ye that are a thyrste, co
to the waters, and ye that h
money, make hast bye eat. C
saye bye wythout monye, an
out any exchaūge wyne and
Why laye ye oute youre mon
that, that is not breade in dee

spende youre laboure aboute that,
that shall neuer satisfye you. Heare
me, heare, I saye, and eate ẏ, whiche
is good, ẏ ye maye be well lykynge.
Syue eare and come vnto me, heare
me, I say, and your soule shall lyue
As rayne and snowe commethe
downe from heauē & retourneth not
thyther agayne, but waterethe the
erthe, and maketh it to budde and
bryngе forth frute so that it geuethe
seed to the sower and bred to the ea-
ter so shall my worde be, that shal
come out of my mouth.
It shal not retourne vnto me voide
but shall do what so euer I wyll, &
prosper in them to whom I sent it.
Iere.ix.
Let not the wyse man reioyce in
his wysdome, nor the stronge man
in his strenght nor yet let the rytche
man glorye in his rytches, but let
him that reioyse, reioyse in thys
thynge that he knowethe me, that
I am

that I am ỹ Lord whiche do
iudgement and ryghteousnes
earth. Iere. xxvii.

Wythdrawe not the wor
the people, yf peraduenture
heare and turne from their w
waye so that it maye repente
the euyl whiche I haue deter
to do vnto them for the malyc
nes, of their councels.

Baruche. iii.

Heare Israell the cōman
tes of lyfe, gyue eare that ỹ
become wyse. How chaunce
Israell, that thou art in the la
thyne enemyes? Thou arte
out in a straunge lande thou
fyled with the dead. Thou a
puted with thē that go down
hell. Thou haste forsaken the
tayne of wysdom. For yf tho
deste walked in the waye of
vndoubtedly thou haddest d
reste vpō the earth. Learne

re wysedome is & where vnder-
dynge is that thou mayste also
we where continuaunce of lyfe
nd all thynges necessarye for to
ntayne the same agayne where
lyght of the eyes and peace is.

Baruche.iiii.

is is the boke of cōmandemētes
the lawe, whyche abydethe for
All that kepe it shall come vn-
lyfe, but they that forsake it, shal
t vnto death.

Amos.viii.

Beholde the day is come sayth ꝑ
d, that I wyl cast an honger vp
the earth not the honger of brede
the thyrste of water, but of hea-
ge the worde of the Lorde. And
y shall go frō sea to sea, & walke
ute from the South to ꝑ East
kyng the worde of the lorde, and
shal they not fynde it.

Math,iii.

Wyth the word of God Christ

The gouernaunce
ouercame Satan.

Math iiii. Deut. viii.

Man shall not lyue wyth bye
alone but wyth euerye worde th
commeth out of the mouthe of G

Math. xii. xv. xxii.

¶ Christ wyth the scriptures ou
commeth the Pharises temptyn
hym. Wyth the scrypptures also
defendeth hys Dysceples agayn
the Phareses. He reproued them
cause they were ignoraunte in
Scrypptures, sayenge ye erre and
oute of the trewe waye beraus
knowe not the scriptures.

Math xxiiii.

Verely, verely, I say vnto you, th
age shall not passe, tyl al these th
ges be done. Heauen and earth sh
passe away, but my wordes shal n
passe awaye. Luke. ii.

¶ Blyssed are they that heare
worde of god, and kepe it.

Luke. xiiii.

Blyss

Blessed is he that eatethe breade
the kyngdome of God.

Luke. xvi.

They haue Moses and the Pro-
phetes, let them heare them. Yf they
heare not Moses and the Prophe-
tes, neyther wyll they beleue, thou-
ghe one shulde ryse frome the dead.

Johan. iii.

This is ỹ cõdẽnacion, that lyght
is come into the worlde, ỹ men loued
darkenes more than lyght, because
theyr workes were euell. For euerye
one that doth euel, hateth ỹ lyght ne
neyther commethe he to the lyghte leest
hys workes shulde be reproued.
But he that doth truth, commeth to
the lyght that hys dedes myghte be
knowen, howe they are wroughte
of God.

Joan. v.

Searche the Scriptures, for ye
thynke to haue eternall lyfe in them
and they are they which testifye of me
neyther wyll ye come vnto me, that

ye may haue lyfe.

Joan. vi.

¶ The wordes that I speake to
are spirite and lyfe. Lord to wh
shall we go? Thou hast the wor
of euerlastyng lyfe.

John. viii.

He ỳ is of god hereth the word
god. But ye here not, because ye
not of God. Yf any man kepeth
worde he shall neuer se death.

Joan. x.

¶ My shepe heare my voice, and
knowe them, & they folowe me
I gyue them euerlastyng lyfe.

John. xii.

Walke whyle ye haue lyght
darkenes ouerwhelme you. He
walketh in darkenesse knoweth
whyther he goethe whyle ye
lyghte, beleue in the lyghte, tha
maye be the children of lyght.

Joan. xiiii.

He that hath my preceptes
kep

kepeth them, he it is that loueth me. Yf any man loueth me he wyll kepe my worde, & my father loueth him & we shall come to hym & dwell wyth hym.

John. xvii.

This is euerlastyng life, euen to knowe the thalone trewe God and whom thou hast sent Jesus chriſte.

John. xviii.

Euery one that is of the truth, hereth my voyce.

Roma. i.

The gospel of Chriſt is the power of God vnto saluation for so many as beleue.

Roma. ix.

Excepte the Lorde of hostes had lefte vnto vs seed that is hys moost blessed word we had bene as Sodome, and myght well bene lykened to Gomorre.

Roma. x.

Fayth commeth by hearyng, and

hearyng by the worde of god.

Rom. xv.

¶ What so euer thinges are wry
ten aforetyme, are wrytten for our
learnyng, that we thorow pacyen
and cõforte of ỹ scriptures myght
haue hope.

i. Corin. i.

The worde of the Crosse is to
them that perysche, folyshnes, but to
vs that optayne saluation it is the
power of God.

ii. Cor ii.

The preachers of Christes glos
pell are vnto God the swete sauour
of deathe, and vnto the other party
are they the sauer of lyfe vnto lyfe.

ii. Cor. iiii.

¶ Yf the gospel of christ be yet hid
it is hyd amonge theym that are lost
in whõ the god of thys worlde hath
blynded the myndes of them which
beleue not lest the light of the glore
ous Gospell of Chryste, whyche is
the

the Image of god, shulde shyne vnto them. Colos. iii.

Let the worde of Christe dwell in you rytchely wyth all wysdō. Teache and monyshe one another.

i. Thess. v.

Quench not the spirite. Despyse not the studyes and preachynges of the holy scripture. Proue al thinges and that is good, hold fast.

i. Timo. ii.

God wyl al men to be saued, and come vnto ꝑ knowlege of the truth

i. Timoth. iiii.

Gyue thy mynde to redynge exhortacyon and doctrine. Continue in these thynges.

ii. Timoth. iii.

Continewe in readynge, the holy scripture, which is able to make the wyse vnto saluacīō thorow ꝑ faith which is in christ Jesu. For al scripture gyuē by inspiracīō of god, is ꝑfytable to teach, to improue, to amēde

and to instructe in ryghtousne
the man of God maye be ꝑfecte
prepared to all good workes.

Hebre.iiii.

¶ The word of god is lyuyshe
myghtye in operacion, and sha
than any two edged sworde.

Jacob.i.

¶ Laye aparte all fylthynes, al
ꝑfluite of maliciousnes, ⁊ receiu
mikenesse the worde that is gra
in you, whyche is able to saue
soules. And se ye be doers o
worde, and not hearers only di
uynge your selues For yf any h
the word and do it not, he is lyk
a man, that beholdethe hys bod
face in a glasse For as soone a
hathe loked on hym selfe, he go
hys way, and forgeteth forth
what hys fashon was. But who
loketh in the perfecte lawe of ly
tye ⁊ continueth therin (yf he be
a forgetfull hearer but a doer of
wor

ke) the same shall be happye in
dede. i. Pet. ii.
e asyde all malyce & gyle & dissy-
acion & enuye, & all bacbytyng, &
ew borne babes desyre ẏ mylke
of the bodye, but of the mynde
ych is without corrupcion that
may grow therin.
ii. Pet. i.
haue a ryght sure worde of pro
y, where vnto yf ye take hede as
a lyghte that shyneth in a dar-
lace, ye do well, vntyl the daye
ne, and ẏ day star aryse in our
es. So ẏ ye first know this ẏ no
phecye in the scripture hath any
at interpretaciō for ẏ scripture
e neuer by ẏ wyl of mā, but holy
of god spak as they were moued
he holy ghoste. ii. Jo i.
ho so euer transgresseth, and a-
eth not in the doctryne of christ
h not god. He ẏ endurethe in the
ctrine of christ hath both ẏ father
and

and the son. Yf there come
you, and bryng not thys lear
hym receaue not to houſe, n
ones bid him God ſpede, for h
byddyth hym god ſpede, is par
of hys euell dedes.

Apoc. i.

¶ Blyſſed is he that readethe
heareth the wordes of ỹ Pro
and kepethe theſe thynges th
wrytten therin.

Apoc. xxii.

¶ Blyſſed is he that kepeth ỹ
des of the Prophecye of thys

Exod. xxxi.

God the father wrote the la
the ten cõmaundementes in t
of ſtone wyth hys fynger.

Deut. xvii.

A kyng is cõmanded to red ỹ
of the law of the Lord al the d
of hys lyfe, that he may fear
Lorde hys God.

Joſue. i.

Iosue was commaunded that the
e of the Lozdes law shoulde not
rte from hys mouth but that he
o studie in it day and night that
ught kepe & do all thynges that
wrytten in that boke.

i.Reg. xv.

Kynge Saule was caste downe
his royall estate, because he was
ygent and dysobedyente to the
e of God.

i.Par. xxix.

Whan Dauid laye on his death
de, he sayde to Salomon. Thou
t prospere and come to great re-
me, yf thou kepest the commaun-
mentes and ordinaunces, whyche
Lozde commaunded Moses.

ii.Par. xxiii.

Ioas whan he was crowned in
temple had the lawe of the lozde
uered vnto hys handes, that he
lde kepe & maynteyne the same

ii.Par.

ii. Para. xvii.

¶ Josaphat walked in ẏ co
dementes of the lorde, ⁊ loued
worde, so entierlye, that he se
prynces, Leuites ⁊ prestes to
in all partes of Juda, whyc
the booke of the Lordes law
them and went aboute in all
ties of Juda, ⁊ taught the peo

ii. Para. xxix.

Ezechias diligētly walked
lawe of ẏ lord, purged his rea
all Ydolatry, set vp agayne t
worshippyng of god, and exo
his subiectes to folowe the la
theyr Lorde God.

ii. Para, xxxiiii.

¶ Josias that moost godly k
whych walked so purely in th
es of the lorde, that he declyn
ther on the ryghte hande nor
lyfte, whan ẏ boke of the law
delyuered vnto hym, dyd not
cause the boke to be red befor

the hym selfe also red it before
ys people, both smale and great
(al Ydolatry destroyed) restored
trew relygiõ to his kyngdome.

iii. Esd. viii.

Esdras red the lawe of ꝑ lorde
nly & distinctlye to the people, &
e gaue very earnest and diligent
endaunce to the hearyng of it.

Deut. vi.

The people are commaunded of
od not only to rede his holy law
t also diligentlye to exercise them
nes in the meditacion thereof so
g as they lyue, and teach it theyr
yldren, yea to talke of it bothe in
theyr house, & whã they go abrod
d to wrpt vpon the thresholdes,
es & postes of theyr houses, that
maye be euer in theyr syght. For
n shal not lyue wyth breade alon
t wyth euerye worde that proce-
th frome the mouthe of God.

Luke. xv.

The

¶ The people pleased so gre
vpon Christe to heare the wo
God, that he was compelled
ter into a shyppe and so to t
them. Luke. v.

Mary ꝑ syster of Martha's
Jesus sete and heard his preach
And whan Martha beynge gre
combred about moche seruynge
other worldlye busynesses, sayd
Christ, Master dooste thou not
that my syster hathe lefte me to
nister alone? Byd her therfore ꝑ
helpe me? He sayd, martha, mart
ꝑ carest & art troubled about m
thynges, but one thynge is nede
Marye hathe chosen her that g
parte, whyche shall not be taken
waye from her. Luke. xix.

Whan Christ preached in the t
ple all the people dyd hange of
mouth hearyng hym.

Mar. viii.

¶ The people had so greate delyg

heare Christ preache and declare
wyll of hys heauēly father, that
y laynge aparte, al worldly mat=
s, folowed hym whyther so euer
wente in somuch that by ẏ space
the dayes they dyd eate nothing
al. Feruente was the loue of god
s word in those men but ful colde
ction do our men beare toward
t thys present tyme God kyndle
yr darke hartes wyth the fyre of
s holy spirite. Act. ii.
Peter turned thre thousande at
e of hys sermons. Act. viii.
The Eunuch chamberlayne and
great aucthoritie wyth Candace
ene of the Ethiopians redde the
rophet Esay, syttyng in his Cha
te, to whom the holy Ghost sente
h lippe, which dyd both expound
e scriptures vnto him, & also bap=
sed hym. So dere are they to god
hych delyght in the reding of hys
ly worde.

Act

Act.xvii.

¶ The noblest of byrth amo
of Thessalonia, whych receau
worde wyth al diligence of m
searched the scriptures dayly,
ther those thynges were euen
Paule and Sylas preached.

Act.xviii.

¶ Apollo was an eloquent
& myghty in the scriptures. H
informed in the waye of the
and he spake feruently the th
of the Lorde, and yet knewe
the baptisme and doctrine of
onlye, whome whan Aquyla
cila hys wyfe beynge laye pa
had harde, they toke hym vnto
and expounded vnto hym the
of GOD more pfectely insc
that afterwarde he myghtely
came the Jewes and that op
shewynge by the Scriptures
Jesus was Christe.

Act.xxi.

Philip the Euangelist and preacher of the gospel, had foure dough excellently learned in the holy ptures.

ii. Timo. iii.

Timothe was brought vp in y y Scriptures frō his yonge age.

Dani. xiii.

Susanne frō her infancye, was ligently brought vp of her pa s in the lawe of God, that she ot onely feare god, but also cho rather to be stoned vnto deathe, the wolde ones transgresse the of god, by cōmittynge adultrie.

Of the prosperite of the wycked worldlynges and of their fi- nal destruction. Also of the plage þ foloweth the despysynge of goddes worde.

If Satā our olde aduersary vp hys hand mayde þ flesche, shal at

any tyme meue the to forsake
hys holy word by cõsydryng
rychynge & triumphant estate
wycked worldlynges, & the my
ble cõdicio of the Lordes seru
and the professors of goddes
whiche lyue in all kynde of my
wretchednes & pouerte and are
ously oppressed of their tirãny
on the contrary parte, the vn
haue all thinges at their owne
sur & lyue at their hartes ease
any disturbaũce or lacke of tẽ
thynges, consent not to hys su
assautes, but manlye resyste
consyderyng that though thou
ly reygne in thys worlde, & ha
vppermost hand, yet shall thei
be mysserable, when the poore
cted for God sake, shall after
manyfolde tẽtacios be reward
perpetuall ioye & euerlastyng
And that thou mayst be ỹ moz
redly persuaded in these thinge
these scriptures euer before thi

Jere. xii.

ou art, O Lord, more ryghteous
that I oughte to reason wͭ the
uertheles, let me talke with ẏ in
ges resonable. How happeneth
at the way of the vngodly is so
sperous ⁊ that it goth so wel wͭ
which wͭout any shame offende
lyue in wyckednesse? Thou plā
them thei take roote, they grow
bryngе forth srute. They boste
ch of ẏ yet dost ẏ not punish thē

Job. xxi.

Knowest ẏ not this namely that
the beginnyng, euersens the crea
of mā vpō the earth the prayse
the vngodly hath bē shorte, ⁊ that
ioye of the ypocrites hath cōty-
ed but the twinckeling of an eye?
Thoughe he be magnified vp to the
auē, so ẏ his head reache vnto the
wddes yet he perysheth at ẏ last
e doūg: In so much ẏ they which
ue sene hym shall saye? Wher is

he? He vanysshethe as a drea
that he can no more be found
passethe awaye as a vysyon
nyght. So that the eye which
hym before, getteth nowe no
of hym, & hys place knowethe
no more.

Job. xxi.

Wherfore do the wycked
lyue in health and prospertie,
to their olde age, & encrease
ches? Their childers chyldre
in their syght, and their gener
before their eyes. Their house
safe from all feare, for the rod
God dothe not smyte them.
bullockes gēdreth, and that no
of tyme their cowe calueth,
not vnfruteful.

They sende forth their chi
by flockes, and their sōnes le
daunce. They beare with the
brettes and harpes, and haue i
mētes of musicke at their plea

They spend their dayes in wel-
nes: but sodenly they go downe
hel.

Abacuk. i.

O Lorde howe long shall I crye
thou wylte not heare? Howe
ge shall I complayne vnto the
crynge wronge and thou wylte
t help? Why letteste thou me se
rynes & labour? tyranny and vi-
nce are before me, power ouer-
thryght for the lawe is toarne in
es, and there can no ryghte iud-
ment go forthe. And why? the vn-
ly is more set by then the ryghte
, this is the cause that wronge
gement proceadeth.

In the same Chapter.

Thyne eyes are clene, thou maist
se cuyll thou canste not beholde
t thynge that is wycked.

Wherfore then doest thou loke
on the vngodly, and holdest thy
ge, whan the wycked deuoureth

the mā that is better thā hym
Thou makest mē as the fisshe
sea, & lyke as the creppynge bea
haue no gyde. They take vp al
their angle they catch it in thei
and gather it in their yarne: w
thei reioyse & are glad. Therfo
fer they vnto their net, & do sacr
vnto their yarne: because þ th
it their poꝛstō is become so fa
their meate so plenteouse. Wh
thei caste out their net againe,
neuer cease to slaye the people.

Abacu. ii.

Lyke as the wyne deceyuet
dꝛonkarde, euen so the pꝛowde
sayle, and not endure.

Psal. xxxiii.

Ful miserable is the death o
vngodly, foꝛ thꝛy that hate the
shalbe plucked vp by the rote.

Psal. xxxvii.

Freate not thy selfe at the
godly, be not thou enuious aga

euyll doers.
For they shal sone be cut downe
the grasse, & be wythered euē as
greene herbe. Greue not thy selfe
one that hath prosperite & lyueth
abhomynacion. Leaue of from
rath, let go displeasure, let not thi
lousy moue the also to doo euyll.
Forwycked doers shall be rooted
ute, but they that pacyently abyd
Lorde, shal enherite the lād. Suf
er yet a lytle whyle, & the vngodlye
hall be clene gone, thou shalte looke
fter his place, & he shalbe awaye.
The vngodly layth wayte for the
uste, & gnasscheth vpō him with his
tethe. But the lord laugheth him to
scorne, for he seeth ẏ his daye is cō=
ing. The vngodly draweth out ẏ
swerd & theyr bow to cast down the
symple, & to slea such as go the right
way. Neuertheles theyr swerd shal
goo thorowe theyr owne harte, and
theyr bowe shalbe broken.

The vngodly shal perysshe
whan the ennemies of the Lo
in their floures, they shall con
yea euē as the smoke shall they
fume awaye. I my selfe haue s
vngodly in great power, and
thynge lyke a grene baye tree,
whan I wente by, loo he was
I sought him but he could no
be founde.

Kepe innocencye and take h
vnto the thynge that is right,
that shall bringe a man peace a
last. As for the transgressours,
shall perysshe togyther, & the vn
ly shal be rooted out at the last.

Psal. lii.

Wherfore thus arrogantly
gnifyeste thou thy selfe at all t
o myscheuous gyaunt? Whe
enforceth the thy tonge myschefe
gyng dysceyt lyke a newe set ra
Wherfor louest thou malice ra
than honestie, rather to lye the
sa

e truethe. For thou delightest in
maner of pernicyous speche, oh
ndulent tonge. Wherfore euen
d shal vtterly rote the vp by the
tes & destroye the, he shal throws
downe oute of thy tabernacle, &
ke thy rootes oute of the lande
thy lyuynge men.

Psal. lxxiii.

My feete were almost gone, my
ynge had almooste fayled me.
han I fel into sōde angry mind
se all thinges prosperously suc-
with the vngodly. They beare
burdens, but be in all ease and
thes. They be not oppressed with
tall misery of men, nether beatē
e other men. Wherfore they
so pufte vp with pride that they
owned in myscheefe and iniury
that for theyr welthye rytches
be gyuen vnto all lustes and of
e the desyres of theyr owne har
ll thinges do they abhoze saue

those

those onely, which they them se
speke yea & ẏ so proudly. They
che forth theyr mouth vp into h
but their tong wãdreth thorow
ẏ world. Wherfore they haue t
flocke here followyng thẽ & here
meth forth theyr so great auaũ
yea & they dare saye also, how
God know it? & how shuld the h
God weygh it? wherfore thus c
syderethe I wyth my selfe, lo, t
vngodly & ritch mẽ possesse rytc
perpetually. In vayne therfore
I purifye my harte, in vayne do
washe my handes with innocen
In vayne am I beatẽ al the
and chastened all the whole nyg
whyles I thus (I say) cõsidere
my selfe, I had almost reproued
felowshyp of thy children. A
thought thẽ to know ẏ thĩg wh
was righte hard and heuy for m
know. Untyl I was entred in
secret holy place of god & cõsyd

ende of these men. That is to
ete, that ẏ haddeste set theim in a
ppery place to cast thē downe hed-
nge. Lorde howe sodenly are they
nished and destroyed, cōsumed wt
dry mischyffes? Nonother wyse
an a dreame after a mā is awake
euē so lord dost ẏ brīg to nought
eir ymage, euē in their owne citye

Psal. cxl.

The vnryghteous man shall re-
eyue punyshement whan he dieth.

Amos. vi.

Wo be to the proude welthye
Syon, euē to suche as thinke thē
sure vpō the moūte of Samaria
hich holde thē selues for the beste
the worlde, and rule the house of
rael, euen at their own pleasure.
are takē out for the euil day, euē
that sytin the stole of wylfulnes
that lyghe vpō beddes of Iuery,
d vse your wantones vpon your
uches: ye that eate the beste lābes
of

of the flocke and the fatteſt ca
of the droaue: ye that ſyng to th
te, and in playeng of inſtrume
compare your ſelues vnto Da
ye that dryncke wyne oute of
blettes and annoynte youre ſel
with the beſt oyle, but no man is
rye for Joſephs hurte. Theri
nowe ſhall ye be the fyrſt of the
ſhalbe led awaye captyue, and
luſtye chere of the wilfull ſhal
to an ende.

Luke. vi.

¶ Wo be to you that are rich, t
haue there in your conſolacion,
be to you that are full, for ye ſh
ger. Wo be to you that now la
for ye ſhall wayle and wepe, w
to you, when al mē ſhal prayſe
for ſo dyd theyr fathers to the f
Prophetes.

Philip. iii.

¶ Many walke of whome I
tolde you often, & now tel wept
th

that they are the enemis of ẏ crosse of Christ, whose ende is damnaciō whose God is their bellye, & whose glory is theyr shame which ar worl ly mynded.

Apoca. xviii.

I hearde a voyce from heauen, sayenge. O my people, come awaye from Babylon, that greate whore and myghty trompette, the mother of abhomynacyons of the earthe. Come away, I saye, from her, that ye be not partakers of her synnes that ye receyue not of hir plages. For her synnes are gone vp to heauen, and God hath remembred her wyckednes. Rewarde her, as she rewarded you, and gyue her double according to her worke. And powre in double to her in the same cuppe whiche she fylled vnto you. And as much as she glorysyed her selfe, and lyued wantonly, so muche poure ye for her of punysshment and so-

row

towe. For she sayde in her self. I
beyng a Quene, & am no wyd
and shall se no sorowe. Ther
shall come hyr plages at one d
death and sorowe and honger,
she shall be brēt with fyre. For s
is the lorde God, which iudgeth

Gene. iiii.

¶ Cayne the figure of all wick
bloudy tyrauntes slew his bro
Abell and was punysched seuen

Gene. vi. vii.

The tyrauntes and myghty
auntes with all the worlde, besy
eyghte parsonnes were drawn
after they had lyued longe in pl
sure & in all the desyres of the w
ked flesshe. Gene. xix.

The fylthy Sodomites lyued i
kynde of voluptuous abhomyn
the conclusion was, þ they wer
sumed wt fyre & brymstone frō he

Exodi. xiiii.

Pharao handled the people of
od veri cruelly, entēdyng vtterly
haue destroyed them all, but the
de was, that bothe he and all his
mye were drowned in the see.

Judith. iiii. ix.

isar ⁊ Abimelech greuous enemys
of gods people wer slayne of wo
en. Judith. xiii.

olofernes for all his proud crakes
tēdyng to destroye the Israelytes
as slayne him selfe of a woman.

i. Reg. xvii.

Saul persecuting Dauid the ser
unt of god was slaine w̄ swerde.

ii. Reg. xvii.

Ahitophel remembryng what
ycked coūsel he had geuen Absolō
gaynst hys father Dauid, ⁊ percey
yng that it wold not come to passe
(so myghtye is God to destroye the
ycked counsels of the vngodlye)
wente home ⁊ hanged hym selfe.

ii. Reg. xviii.

Abso-

¶ Absolon persecutinge ⁊ se
his fathers deth, in the mydd
his furye was hanged by the
on a tree, and so dyed.

iii. Reg. ii.

Joab was slayne, becau
had kylled twoo good men A
Amase.

iii. Reg. xiiii.

The house of Hieroboā, be
he made Israell to synne, w
stroyed by the swerde of B
kynge of Israell.

iiii. Reg. ix.

Quene Jezebel the great e
of the seruauntes and Proph
of the Lorde was throwne do
hedlōge out of an hyghe wyn
and troden downe with horse
and at the laste deuoured, and
vp of dogges.

iiii. Reg. x.

Jehu slew the house of A
for the prophetes that were sla

ii. Para. xxiiii.

Kyng Joas was slayne of hys
seruauntes, because he slewe
eye the sone of the hyghe preest
oda wythout a cause.

iiii. Reg. xxv.

the wycked kynge Sedechias
che so cruelye handeled ꝑ Pro
Hieremy, hadde bothe hys eyes
oute, and beynge fettered wyth
nes of yrō, he was caryed preso-
into Babylon, wher he myser-
dyed.

Hester. vii.

man that moste proude accuser
nature of myschyefes agaynst ꝑ
wes preparynge a newe payre of
owes for good Mardocheus
faythful Israelyte, was hāged
them hym selfe.

Dani. vi.

They that accused Daniel to ꝑ
ge and sought hys death, were
into the dongeon and deuou-

The gouernance
red of Lyons.

Dani xiii.

The vngracyous and wy
Iudges whiche soughte the d
of Sulãne were slayne them s

ii. Matha. iiii.

¶ Andronichus, whyche slewe
good man Onias, was slayne
selfe.

Luke. xvi.

¶ The riche and proude glot
whyche fared deynely euery d
and yet wolde haue no pytye o
poore Lazare, dyed and was ca
into hell.

Actu. i.

Iudas that betrayed Christ,
ged hym selfe.

Actu. xii.

¶ Herode, whych greatly vex
congregacion of Christe, and
Iames the brother of Iohn,
in the myddes of hys pompe
smote downe of the lordes a

was eaten wyth wormes, and
elerably perysshed.

Actu xiii.

Elymas the sorcerer and false
phete resysted Paules preach-
e, but therfore was he strepghte
n stryken blynde thorowe the
hty power of god.

Of the synne agaynste the holye
e, wherwyth a man sinneth to
ath blasphemeth God and
despyseth grace,

Mat. xii.

He that is not w̄ me, is agaynste
me, saith Christ. And he that ga
eth not w̄ me scatereth abrode.
erfore, I say vnto you, all ma-
er synne, and blasphemye, shal
gyuen vnto men, but the blas-
ye agaynst the spirite shall not
gyuen vnto menne and who
er speketh a worde agaynst the
e of mā, it shalbe forgyuen him
whosoeuer speketh agaynst ȳ

The gouernance
it shall not be forgyuē hym, n
in this worlde neyther in the
to come.

1. John v.

¶ Yf any man se his brother
a sinne ꝑ is not vnto death, l
aske, & he shal gyue hym lyfe,
ꝑ sinne not vnto deth. Ther
vnto deth. For whych saye I
man should not praye. Euery
ghteoulnes is synne, & there
ne not vnto death.

Hebre. vi.

¶ It may not be that they w
were once lyghted, and haue
of the heuenly gyfte, & were b
partakers of the holy ghost,
tasted of the good worde of
the powers of the worlde to c
they fall away, that they shuld
ne be renued by repentance,
the in the selues do crucifye
es of God makyng a mocke o

Hebre. x.

f we synne wylfully after that
ue receaued the knowlege of
ueth there remayneth no more
fice for synnes, but a fearfull
g for iudgemente, and violent
whiche shall deuoure the aduer
es. He that despiseth Moyses
, dyeth wythoute mercy, vnder
or thre wytnesses. How muche
suppose ye shal hebe punyshed
he tredeth vnder foote ẏ sonne
od: and counteth the bloude of
testamēt, wherwith he was san-
ed, as an vnholye thynge, and
dishonour to thespret of grace
fearfull sayenge for all dogges
barke agaynste Goddes holye
e and the trueth of hys testa-
.

Exodi. xxxii.

I will put him out of the booke
synneth agaynst me.

Leuit. xxiiii.

Caman that speaketh euill of

hys God shall beare hys synne
he that blasphemeth the name
Lorde let hym dye the death, al
people shall stone hym, wheth
be a Cytezin or a straũger, wh
euer he be, that blasphemeth ẏ n
of the Lorde, let hym dye the de
The sonne of the woman Can
blasphemynge the name of the
was stoned to death.

i. Reg. ii.

¶ Yf one man synneth agayn
other daysemẽ may make his p
but if a mã syn agaynst ẏ lord
can be his daysemane

iiii. Reg. xix.

¶ The seruantes and all the
of proud Sennacherib were d
yed for theyr blasphemye aga
god. Judit vi. xiiii.
Holofernes blasphemed God
he sayd that there was none o
God of ẏ earth, but Nabucha
zor and therfore was he after
sla

ne euen of a woman.

Dan: iii.

Nabuchadonozor blasphemed
dwhen he sayde to the thre chil=
n who is the God that can dely=
you out of my handes.

Iere. xliiii.

The chyldren of Israel blasphe=
d god and therfore perished, whā
y sayde to the Prophet Hiere=
As for ẏ wordes that thou hast
ken vnto vs in the name of the
de, we wil in no wyse heare thē
what so euer goeth oute of our
ne mouth that wyll we do. We
ll do sacryfice and offer oblaty=
vnto the Quene of heauen, lyke
we & oure forefathers, oure kyn=
and oure rulers haue done in the
es of Iuda and in the stretes &
es of Ierusalē. For thē had we
eousnes of vitales, then were
in prosperite and no myssfortune
ne vpon vs,

But lynce we leafte to offer an
facrifice vnto the Quene of he
we haue had fcarcenes of all t
ges and perythe wyth fwearde
honger.

¶ Thofe Jewes blafphemed
whyche fayde, Let vs go, and
a couenant wyth the Heythen,
are rounde aboute vs. For lyn
departed frome them, we haue
forowe ynoughe.

ii. Mach. xv.

¶ Nicanor blaphemed God,
he fayde. Is there a myghty o
heuen, that commaunded the
both day to be kepte? it was a
wered, yea, euen the lyuing Go
myghty Lorde in heauen cōma
the feuenth day to be kepte.
fayde he. And I am myghty
earth to cōmaund them for to
them felues: to parforme ȳ hy
belynelle.

Luke. xi.

The Jewes spake blasphemy a
st the holy ghoste, whan they
of Christe. In Beelzebub doth
st out deuyls.

Math.xxvii.

They were blasphemers whych
to chryst hangynge on ẏ crosse
hou that destroyeste the temple
God and byldest it agayn in thre
s, saue thy selfe . Yf thou be
sonne of God, come downe frō
crosse.

They also speake blasphemy a
st ẏ holy ghost whyche now a
s of pretensed malyce condēne
orde of God as heresye ⁊ perse-
ẏ preachers therof as heretikes
edycyous parsonnes.

Theyr synne shall not be forge-
theyr ende is euerlastyng dāna-
.

Of the plages that folowe
the despysynge of
Godes worde,

Leui

Leuit. xxvi.

AND yf ye wyl not her
to me, sayth the Lorde
wyl kepe my cõmaũde
but despyse them &c. Then I
do thys agayn vnto you. I w
my face agaynst you and ye sh
before your enemyes, and the
hate you shal raigne ouer you,
make the heauen ouer you, as
as yron, and youre lande as
as brasse. I wyll send in wyl
stes vpon you whiche shall
you of youre chyldren and de
youre castell, I wyll sende a s
vpõ you, that shall auenge my
ment wyth you, I wyll sende
tilẽce among you, Rede thys
piter to the ende. Deut.

Yf thou wylte not harken
voyce of the Lorde thy god to
and to do all hys commaund
tes and ordinaunces. Then all
curses shall come vpõ thys and o

the Cursed shalte thou be in
ne, and cursed in the felde, cur=
shall thyne aulmerye be and thy
e. Cursed shall the fruyte of
body & the frute of thylande be,
fruyt of thyne oxen & the flocke
thy shepe. The lorde shall make
pestilence cleaue to the vntyll he
e consumed the from the lande,
lorde shal smyte the wyth mad
blyndnesse & dasynge of harte
use thou serues not the lorde
god wyth ioyfulnesse, and wyth
od harte for the aboundauns of
thinges, therfore thou shalt serue
e enemy whyche the lorde shall
e vpon the in hunger and thrust
kednesse & in dede of al thinges
he shal put a yoke of yron vpon
e neck, vntyll he haue brought
vnto nought. &c. rede this xxviii.
pter of deutronomiū to thende
The murmuring of the people
nste god and hys worde, is
punyshed

The gouernaunce
punyshed many and sundry w
es with swearde Pestylence,
ger, wylde beastes, and fyre.

¶ Of the swearde.

Rede. Exo. 5. Leuit. 26. Deu
Job. 19. Esa. 1. Jere. 9. 15. 20. 25.
42. 43. 46. 50.

Of the Pestilence.

Rede Exo. 5. Leuit. 26. Deut.
Reg. 24. Psal. 104. 1. Par. 22.
7. 14. 18. 33-38. Mat. 24.

Of Hongre.

Rede. Deut. 28. 32. 1. Reg. 24.
104. Ezech. 39. Jere. 11. 14. 18. 54.
mos. 8. Act. 11. Apoc. 18.

Of Beastes.

Rede Leuit. 26, Deute. 32. 1.
17. 3. Reg. 13. Sap. 16. Esay. 18.
11. 15. 27. 34. Ezech. 4. 5. 14. 29. 3
39. Ose. 2.

Of fyre.

Rede. Gen. 19, Leuit. 10. Nu
19. 21. Deut. 32. Josue. 7. 3. Re
P6. 7. Job. 1. 15. 20. 31, Esa. 10.

.9.26.66. Jer.15.17. Thren.1.2
.4. Ezec.22.28.38.30.39. Da.3.
.8. Amos.1.2. Abdi.1. Mich.9.
pho.1. Naum.3. zach.11.12.13.
oc.9.11.18.19.20.

Esay.v.

They haue cast away the lawe
the lorde of hostes, and one blas-
med the word of the holy one of
ell. Therfore is the wrath of ꝑ
de kyndled agaynste his people,
he shaketh his hand at thē, yea
al smyte so, that the hylles shal
ble. And theyr carkases shal lye
the open strete.

Esay.xxiiii.

They haue offended the law,
nged the ordynaunces, and
e the euerlastynge Testamente
one effecte. And therfore shall
curse deuoure the earth, for they
t dwel therō haue sinned, wher-
they shall be brent also, & those
remayne shal be very fewe.

The

The sweete wyne shall mour
grapes shall be weake, and all
haue bene merye in harte, shall
The myrth of tabrettes shal be
downe, the chere of the ioyfull
cease, and the pleasure of the
shal haue an ende: ther shall no
wyne be dronke wythe myrthe
bere shalbe bytter to theym
it, the wycked cytyes shalbe
downe, al houses shall be shute,
no man maye come in.

Also in the same Chapiter.

¶ Who is me saythe the Proph
all is full of synners whiche o
of purpose and malyce. And
fore, o thou that dwellest upo
yearth, there is at hande for the
pyt, and snare. Who so escape
terryble crye, shall fal into the
And yf he come out of the pyt he

aken wyth the snare. For the
dowes aboue shall be opened,
the foundacyon of the yearthe
moue, the earthe shall gyue a
t cracke it shall haue a sore rui-
nd take an horrible fall. The
he shall stacker lyke a dronken
,and be taken awaye lyke a tēt
mysdedes shall lyghte so heuye
her, that she must fall and ne-
yse vp agayne.

¶ Rede the whole Chapiter.
Esay.xxx.

These people are obstinate, they
uoke me vnto anger, they are ly-
chyldren and euen such children
wyll not heare the law of god,
say to thē that se, se nothing
o the South sayers, tell of no-
ge for to come, yf it be eyther
or honest, but speake pleasaūt
ges vnto vs, & preach vs false
es. Treade out of the way, go
oute

vnto of the pathe, tourne a
holy one of Israel from vs.
Therfor thus sayeth the hol
Israel asmuch as ye haue ca
ye thys worde, and haue co
your selues wyth power a
blenes, & put your confydēce
therfore shall ye haue thys m
agayne for your destruccion
lyke as an hygh wal, that fa
cause of some ryft or blaste
breakyng commeth sodenly
your destruccion shalbe lyke
then potte, whych breaketh
touchynge it but breaketh so
a man shall not fynde a sher
to fetch fyre in or take wa
shall out of the pyt. For þ lo
euen that holy one of Isra
prompted thus.

Esay. xlv.

Who suffered Iacob to b
vnder fote, & Israel to be s
Was it not þ lord hym self,

ne we haue synned, we had no
ghte to walke in his wayes, ne-
were we obedient to his lawes.
refore hath he powred vpon vs
rathful displeasure & straunge
yle which maketh vs haue to
euery syde, yet wil we not vn
nde. He burnethe vs vp, yet
eth it not into oure hartes.

Iere. ix.

ycause they haue forsaken my
that I gaue them, & haue not
e my voyce, nor yet walked
after, but folowed the wycked
f theyr own hartes, and runne
straunge Goddes, as their fa-
taught them. Therfore thus
the Lorde of hostes, the God
rael, Beholde I wyl fede this
le with wormewod & gyue the
to dryncke, I wyll scatter the
nge the Hethen, whome nether
nor their fathers haue knowen
I wil sende a swearde among

The gouernaūce
them to persecute them, and
haue vntyl I bryngē thē to
Jere. xvii.
¶ Yf ye wyl not obey me sa
Lord, to walke in my lawes
I haue gyuē you, & to heare t
des of my seruauntes the pr
whom I sent to you rysyng
melye, and tyl, sendyng. Yt
not folowe them. I say, th
I do vnto this house, as I d
to Sylo, and wyll make thi
to be abhorred of al ỹ people
earthe.
Jere. xxix.
¶ I wyll sende vpō them s
longer, and pestylence, becau
haue not heard my wordes
I sent to them, sayeth the L
my seruauntes the Prophet
zachari. vii.
¶ They wold not take hede
the Lorde: but turned theyr b
and stopped theyr eares, th

de not heare . Yea they made
harres as an Adamant stone
they shoulde heare the lawe and
des, whiche the Lorde of hosts
ste in his spirite by the Pro-
s afore tyme Wherfore ỹ lord
stes was very wroth at them
thus it came to passe, that lyke
e spake & they wolde not heare:
so they cryed, and I would not
r, saith the Lorde of hostes.

Math. x.

Whosoeuer shal not receyue you
heare your wordes, go ye out of
house or cytie, & shake the duste
oure fete. Verely I saye vnto
, it shal be more easy for the lāde
odome & Gomorre at the daye
dgement than to that cytie.

Math. xi.

Wo be to the Corasin Wo be
e Beth sayda. For yf the myra-
whiche wer shewed in you, had
done in Tyre and Sydon, they

The gouernance
had repented longe agone in
cloth and ashes. Neuertheles
vnto you, it shalbe easyer for
and Sydon at the day of iu
than for you. And thou Cap
which art lyft vp vnto heau
be brought downe to hel. Fo
myracles, whiche haue bene
the, had bē shewed in Sodom
hadde remayned in this daye.
uertheles, I saye to you, it
easyer for the lande of Sodo
the daye of iudgement, then
Math. xxi.
He wyll cruelly destroye
uyll persones and let out hys
yarde to other husbandmē w
shall delyuer hym the frute
conuenient.
¶ The kyngdome of God
taken frō you, and shal be gy
the Gentyles, whiche shall
forth frutes of it.
Who so euer shall fall on

he shalbe brokē, but on whom
r it shal fal vpō, it wyl grynde
o poulder.
salem was destroyed, because
wolde not receyue Chryste nor
orde.
Jerusalem. Jerusalem, whiche
te the Prophetes and stonest
, whiche are sent to the, howe
woulde I haue gathered thy
en togyther, as the henne ga-
h her chyckēs vnder her wyn-
nd ye wold not. Beholde your
tacyon shall be lefte vnto you
ate.

Luke. xix.

When Christ came nere to Je
em, he behelde the citie & wepte
, saynge: yf thou kneweste also
at this day the thinges apper-
ng vnto thy peace, thou wol-
e more dyligente to loke vpon
. But nowe are they hyd from
eyes. For the dayes shal come

vpon the, that thyne enemyes
cast a bancke aboute the and
the, & kepe the in on euery syde
make the euen wt the groūde,
thy children whiche are in the
they shall not leaue one stone
another, because thou knowest
the tyme of thy visitacion.

Hebre. x.

¶ He that dyspyseth Moses
dyeth without mercy vnder
thre wytnesses. Of how much
punyshement, suppose ye sh
coūted worthy, whyth tread
der foote the son of God, & c
the blood of the Testamente
vnholy thynge? Verely it is a
full thyng to fal into the han
the lyuyng God.

Apoca. ix.

The vngodly shall be so
that they shall seke death, & sh
fynde it, they shal desyre to dy
death shall flye from them.

of pluckynge awaye the truste confidence from Chriſt and his merytes to put it in the merites of other creatures, or in thyne owne good workes.

If Satã by his ſubtyll & craftye ſuggeſtyons ſekyng thy damnaõ, go about to pluck thy fayth fidence & truſte from Chriſt, his de and his merites, to reioyſe the merites of men, or in thyne good dedes, worke and merys ſo that thy whole ſaluaciõ ſhal hange of Chriſt, and hys deſerges onely, but rather of ſome oſtraunge meanes, leane not to tentacions, but mantully reſiſt m, ſtedfaſtlye abydynge in thys ſwaſyon, that Chriſte alone is ryghteouſnes, and that all thy aciõ dependeth on hym alone & one other thing, nether in heaue

The gouernance
noz in earthe. And that thou
be cõfirmed in this 'kaythe
Scriptures, whiche are vnd
verites, euer before thyne eye
ſuffer not thy ſelfe, nether by
tye aſſaultes of Satan, noz
the ſutle and fleſhly reaſons o
man to be plucked from them.

Gene. iii.

¶ Chriſt is that ſede whiche
downe Sathanas head.

Gene. xxii.

¶ Chriſte is that ſeed, in wh
nacions of the world ſhalbe b

Gene. xlix.

¶ Chriſte is that ruler, du
captayne, whome all naryons
ſo lõge loked foz, which alſo
deth hys people frome the po
Satan.

Pſal. ii.

Chriſt is that ſon of God w
we are cõmanded to kyſſe, e
leaſt we pery the frõ the righ

Pſa

Psal. lii.

Christe is oure vpholder, oure
and oure stronge shylde.
hriste is the Lord from whome
ealth & saluacyon cometh. And
is that blesseth his people.

Psal. ix.

Christe is the Lorde that neuer
akethe them that truste in him,
seke after him.

Psal. xviii.

Christ is oure strength, our sure
, oure bulwarke, oure refuge,
defence, oure buckeler, oure
hy sauing helth & our sanctuary
riste is he that sauethe vs, be-
se it is hys pleasure.
hriste saueth the poore oppres-
nd layethe full lowe the hyghe
s of the proude.

Psal. xvii.

Chryste is the Lorde, in whom
e our fathers trusted, they tru-
I say, in hym, and he delyuered

thē. They cryed vnto him, and t
were made safe, they trusted in
and they were neuer confounde
Christ is that Lord, whose w
vniuersall are mercye and truth
them that seake after his testa
and ordinances. He it is that w
mercyfull to oure synnes, eue
his owne names sake, be they n
so greate and many.

Psal. xxvii.

Christ is our lyght and ou
synge health, whome than sha
fear. Christ is the defender of
lyfe, of whom thā shal we be a

Psal. xxviii.

Christe is the strengthe o
people, & the defender of the he
of his anoynted.

Psal. xxxii.

Christ is oure refuge in all
bulacyons that assayle vs.

Psal. xxxiii.

Christes eyes are vpon the

e hym, and vpon the that truste
s mercye, that he maye delyuer
r soules from deth, and norysshe
in the tyme of honger.

Psal. xxxiii.

Christ is gētle blessed is the man
t trusted in him.

Christ beholdeth the ryghteous
heareth their prayer.

Christ is at hande for the that
troubled in harte, & he shall saue
humble and make spirited.

Psal. xxxvii.

Christe gyueth the saluacyon to the
hteous, and he is their defender
the tyme of trouble. He helpethe
n and deliuered the and maketh
free from synners, and saued
because they trust in him.

Psal. ciii.

ist pardoneth all our iniquities
healeth all our diseases. He de-
reth our lyues frō destruction, &
weneth vs i mercy & louig kindnes

Christ

Chriſte is ryght, mylde
ryfull, ſlowe vnto wrath, but
to forgeuenes. He chydeth not
nether is he angry alwayes. H
leth not with vs after our ſy
nor rewardethe vs not accord
to oure wyckednes. The heyght
the heauens is not ſo preſente
the earth, as is his merryable
nes ouer them that worſhypp
He ſetteth our ſynnes as far
vs, as is the Eaſte from the we

Neuer was ther anye fathe
tender vnto his children, as
Lord, vnto them that worſhyp
For it is he that knoweth our
kynge he remembrethe that
but of duſte. That the age of
mortall is lyke graſſe, that he
ryſhethe lyke a floure of the feld
Whiche as ſoone as anye
wynde touch it, it is gone bey
more founde in his place. Bu
merciable goodneſſe of the Lor

uer and euer preseruynge hys
hyppers and the forme of hys
wyse making is present with
chylders chyldren, so longe as
kepe his couenant, & holde hys
undemētes in mynde to do thē
Psal. cxxix.
hrist, is the Lorde, with whom
s bothe infynite mercy & plen-
redemcyō. For he it is that re
th Israel from al their sinnes
Esay. xliii.
hrist is that Lorde, yea Christ
t Lorde in deade, whiche put-
awaye oure iniquites for hys
sake and wil remember them
ore. Neyther haue we any thig
by ye maye be iustifyed in hys
te.
Esay. lxv.
hrist alone is that sauioure, in
me Israell is saued with an
lastynge healthe.
Esay. xlix.
Christe

Chriſte can no moze forg
then a mother can forget the
of her wombe. And though he
getteth her childe yet can not
get vs. For he hath wrytten
in his hādes, ſo that we are al
in his ſyghte.

Eſay. liii.

Chriſt hath taken vpon him
ſeaſes & borne awaye our ſor
Chriſt was wounded for
quities, and bruſed for our ſy
¶ Chriſt was offred for vs,
ſe it was his pleaſure.

Eſaye. lxiii.

¶ Chriſte alone hath trode
the vynepreſſe, neyther was
any at all that helped him.

Math. i.

¶ Chriſte is called a ſauyour
he it is that ſaueth hys people
their ſynnes.

Math. ix

¶ Chriſte came not to call

les, but synners to repentaunce

Mat. xi.

Christe calleth all them that la-
re and are laden, and he promys
that he wyll refreshe them.

Math. xviii.

Christ is that welbeloued son
od for whose sake the heauenly
r is well pleased with man.

Math. xviii.

Christ is the kynge whiche for-
the seruaunte .x. thousande
s that he ought.

Luke. xv.

Christ is that shepherde, whiche
ed hōe vnto the shepfolde euen
his sholders the loste shepe.

Christe is that moofte louyng
r, whiche with so greate ioye
with enbrasynge armes recey-
ome agayne the loste sonne.

Joan. i.

Christ is that true lyght whiche
tenethe euery man that com-

meth

meth into this worlde.

Christe is that Lorde, of
fulnes al we haue receyued,
ce for grace. For the lawe
tien by Moses, but grace an
came by Jesus Christ.

Christe is that lambe
whiche taketh awaye the sy
the worlde.

Joan. iiii.

As Moses lyfted vp the
in wylderues, so muste the
mā be lyfted vp, that euery
beleuethe in hym, maye not
but haue euerlastyng lyfe:
loued the worlde so feruentl
he gaue his only begotten
euery one that beleueth in
not perysshe, but haue euer
lyfe. For God sent not his
the worlde to condemne the
but ỹ the worlde shulde be
hym. He that beleueth in the
hath euerlastynge lyfe, but

eth not in the ſonne, ſhall not
e, but ꝑ wꝛath of god abydeth
hym.

Joan. iiii.

hriſte gyueth that lyuyng wa-
hereof who ſoeuer dꝛynkethe,
euermoꝛe thyꝛſt, but that wa-
albe vnto hym a fountayne of
t that ſpꝛyngeth vp into eter-
yfe.

Joan. vi.

hꝛyſt is that bꝛede of lyfe, whi-
me downe from heauen.
y man eate of that bꝛeade, he
yue foꝛ euer.

Joan. viii.

hriſte alone the ſonne of God
th vs fꝛee.

Joan. x.

hꝛyſte is the doꝛe. Yf anye man
in by him, he ſhall be ſafe. Foꝛ
ll go in and come oute & fynde
re.

hriſte is that good ſhepherde

The gouernance
whiche gaue hys lyfe for hys
Iona. xi.
Christe is the resurrection and
he that beleueth in him although
were dead, shall lyue, and euery
that lyueth and beleueth in hym
neuer dye.
Ioan. xii
Christe is the lyghte of the w
and came into the worlde for
purpose, that euerye one that
ueth in hym, shulde not abyde in
kenes.
Ioan. xiiii.
Christe is the waye truth
No man commeth vnto the
but by hym.
Ioan. xvi.
Christe is that myghty
whiche hath ouercome the wo
Act. iiii.
Ther is none other name
vnto menne vnder heauen, wh
they muste be saued, but only

of Chryst. Neither is ther any
cion in any other but in him a
Act. x.
yst is ordeyned of God a iudge
ycke and dead. To hym gaue
e Prophettes wytnesse, that
we his name all that beleue in
hall receaue remissiō of sinnes
Act. xiii.
howe Chryst is preached vn-
the forgeuenes of sinnes, so ỳ
m al ỳ beleue are iustifyed frō
inges frō which we coulde not
tified by the lawe of Moyses.
Roma. iii.
he ryghteousnesse no doubte,
he is good before God, com-
by the fayth of Iesus Chryst
all and vpon all that beleue.
e is no dyfference. For al haue
ed & want ỳ glory of God but
stified frely by his grace tho-
he redēciō ỳ is in Chryst Iesu
ome God hath made a seate

The gouernance
of mercy thorow fayth in his
to shewe the ryghteousnes,
before hym is of valure.

Rom. iiii.

¶ Christ dyed for our synn
rose agayne for our iustifica

Rom v.

We beyng iustified by
are at peace wyth God thor
Lorde Jesus Christe, by wh
haue a way in thorowe fayt
hys grace, where by we ston
reioyse in hope of the prayse
shall be gyuen of God,
¶ God setteth out his loue
hath to vs, for as muche as
we were yet synners Christ
for vs. Muche more then no
ynge iustified in his bloud)
be saued from wrath thorow
For if whan we were enemy
were recõsyled to god bythe
of hys sonne, much more seyn
are recõsiled, we shall be pres

lyfe. Not only so but we al-
e in god by our Lorde Jesus
st, by whom we haue receaued
onement.

ede the whole Chapter

Rom, vi.

erlastynge lyfe is the gyfte of
thorow Jesus christ our lorde

Rom, viii.

here is no damnacion to them
h are in Christ Jesu, whyche
not after the flesche, but after
yryte. For the lawe of the spi-
bryngeth lyfe thorow Jesus
lle, hath made vs free from the
of synne and deathe.

know that all thynges worke
e best vnto the that loue God
he also are called of purpose.
hose which he knewe before,
so ordeyned before that they
de be a lyke fashyoned to the
of hys sonne, that he myghte
fyrst begotten sonne amonge

many bzethzen. And whō he
red before, them also he calle
whych he called, them also he
fied, whiche he iustified, the
he glozyfied. What shall w
say to these thinges: Yf G
on ourc syde: who can be a
vs: whiche spared not hys
sonne. but gaue hym foz vs al
shal he not wt him gyue vs a
ges also: Who shal laye any
to the charge of Gods chose
God ꝓ iustifieth who then
demne It is Chryst whych
yea rather whych is ryse
whyche is also on the ryght
of god, & maketh intercession

Rom. x.

¶ Chryst is the ende of the
iustifye all that beleue.
¶ Whoso euer beleueth
shal not be ashamed. There
difference betwen the Iewe
gentyll for one is lozd ouer a

on hym. For who soeuer shall
on the name of the Lorde shalbe
e.

i. Corin. i.

hriste is made of God oure wys-
me, our ryghteousnes, our sancty
ation and redemcion.

i. Cor. v.

Christ our Easter lambe is offred
for vs.

i. Cor. vii.

We are washen, we are sancty-
d yea, we are iustified by ẏ name
he lorde Jesu and be the spirit of
God.

ii. Cor. viii.

The lyberalytie of our lord Jesus
hriste is greate, whiche thoughe he
re rytche, yet for oure sakes he be
me poore, that we thorow his po-
rte myght be made rytche.

Gala. ii.

f ryghteousnes come of the lawe
an dyed Christ in vayne.

Galat. iii.

¶ Chriſt hathe delyuered vs fr
the curſe of the lawe, & was ma
curſed for vs.

Galat. v.

¶ Stande faſt in the lyberte, w
wyth Chriſt hath made vs free,
wrappe not your ſelues agayn
yoke of bondage. Ye are gone
from Chriſte as manye as are
fyed by the lawe, and are fallen
grace. For we loke in ſpirite
iuſtified thorow fayth. For in
ſu Chriſte neither is circumcy
any thyng worthy nether vncir
ſion, but faythe whyche by lo
myghty in operation.

Gala. vi.

God forbyd, that I ſhulde rei
in any thyng, but onely in the cr
death and paſſion of our Lord J
Chriſt.

Ephe. i.

¶ Bleſſed be God ỹ father of o
Lo

Jesu Christ, which hath blest
wyth all maner of spirituall
ges in heauenlye thynges by
e.

Christe we haue redempcyon
e hys bloude, euē the forgyue
f synnes accordynge to the
of hys grace whiche he shed
undantlye in all wysedome
dence.

Ephe. ii.

d whyche is ryche in mercye
e hys great loue, wherwyth
d vs euē whē we were dead
e, hathe quickened vs togy=
Christe, for by grace are ye
and hath raysed vs vp togy=
d made vs sytte togyther in
y thynges thorowe Christe

grace are ye made sake thos
wyth and that not of youe sel
for it is the gyfte of god and
not of workes least any mā

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The gouernaunce
shulde bolde himselfe.

We were straungers and
of but nowe we are made ny
the blond of Christe.

Christ is our peace.

Ephe. iii.

By Christ Jesu oure lorde
bolde to drawe nyghte in the
whyche we haue by faythe on

Ephe. iiii.

Christ is ascended vpon hy
hath led captiuite captiue, an
gyuen gyftes vnto men.

Collos. i.

In Christe haue we rede
thorowe hys blonde, that is
the forgyuenes of synnes.
By christe thorow the blonde
crosse are all thynges reconc
God the father and sette a
both in heauen and in earth.

i. Timo. i.

This is a true sayeng an
meanes worthy to be receau

ist Jesus came into this world
uesynners.

ii. Tim. ii.

There is one god and one Medy
re betwene god man, whyche
e man christ Jesus, whych gaue
selfe a ransome for all men.

Titus. iii.

od hath not saued vs for the de
of ryghteousnes, whiche wee
wroughte, but of hys mercye
he saued vs.

i. Peter. i.

e are not redened with corrup-
syluer & golde frō oure vayne
ersacyon, whyche we receaued
e tradicyōs of the fathers, but
e precyous bloode of chryst as
lambe vndefiled & wout spot,

i. Peter. ii.

Christe is the shephearde and
hop of our soules . i. Joan. i
bloude of Jesus chryst Godes
maketh vs clene frō all synne.

Joan

The gouernance.

i. Johan. ii.

Yf anye man synne, we ha
aduocate wythe the father, J
Christe that ryghteous one, a
is a mercy stock for our synn
for our synnes only, but also fo
synnes of al the worlde.

i. Joan. ii.

Oure synnes are forgeuen
the name of Chryste.

i. Joan. iii.

For thys purpose appered
of God, to loose the worckes o
dyuell.

Joan. iiii.

In this appereth ỹ loue o
towardes vs, because that god
hys onelye begotten sonne int
world, that we myght lyue tho
him. Here in is loue, not ỹ we l
God: but that he loued vs and
hys sonne to be a sacrifice for
synnes.

Hebre. i.

Chr

Chryst in his owne parson hath
ged our synnes.
Hebre. ii.
Chryst thorow death put down
that had rule ouer death, that
saye the deuell, and hath made
re from the danger of bondage
n that Chryst hymselfe suffered
was tempted, he is able to suc-
r them that are tempted.
Hebr. v.
We haue not an hyghe Preste,
the can not haue compassyon,
ure infirmities, but was in all
tes tempted lyke as we are, but
wythout synne. Let vs therfore
oldly vnto the seat of grace y
maye receaue mercye and synde
e to helpe in tyme of nede.
Heb. vii.
rist hath an euerlastynge prest
e. Wherfore he is able also e-
to saue the that come vnto god
ym, for asmuche as he euer ly-
neth

The gouernance
ueth to make intercession fo
Heb. ix.

¶ Christ beyng Byshoppe o
thynges to come, came by a
and a more parfect taberna
made wyth handes, that is
not of this maner building,
by the blonde of goates and
but by his owne blond he en
ones for all into the holy pla
founde eternal redemption.
the blonde of oxen and of g
the ashes of an heyfer when
sprynkeled purified the vnc
touchynge the purifyenge of
howe much more shal the blo
christ whiche thorowe the
spyryte offered hym selfe wy
spot to god purged your con
frō dead workes to serue ẏ l
God? And for thys cause is
mediatoure of the new testa
thorowe deathe whyche ch

redemptyon of those trans-
ons that were in the fyrst Te-
t, they which wer called might
e the promyse of eternall inhe-
e.
hriste nowe in the ende of the
e hath appered ones for all to
nne to styght by the offerynge
himselfe.

Heb. x.

e are sanctifyed by the offe-
of the bodye of Jesus Christe
or all.
Pyth one offeryng hath Christ
perfect for euer theym that are
ified.

Apoc. i.

hriste loued vs and washed vs
our synnes in his owne bloude
ade vs kinges and preestes vn
OD his father Christe lyueth
ermore & hath the keyes of hell
eath. Apoc. xvii.
Christe is Lorde of Lordes and
kynge

The gouernaunce
kynge of kynges and they
on hys syde are called : ch
faythfull.

¶ Of carnall securite and
lyuyng wythout feare, w
is entreated of goo
wozkes.

Yf Satan tempteth the
after the luftes of ꝑ fle
oute all feare of GOD and
no thoughte foz thy saluac
by thys meanes he maye p
vnto al kynde of wyckedne
meanes applye to hys temp
but the moze be thou dylyg
watche aboute thyne owne
enarme thy selfe wyth stron
and be alway bulye in doin
wozkes, settynge these scrip
foze thine eyes.

Mat. xxiiii.

Wake, because ye kno
what houre your Master w
Of this be ye suer, ꝑ yf ꝑ hou

what houre the theke wolde,
e wold surely watch and not
hys house to be broken vp.
ore be ye also redy, for in an
as ye thynke not, the sonne
commeth.

Math. xxvi.

atche and praye, that ye fall
o temptacion.

Luke. xii.

your loynes be gyrte aboute
re lyghtes be burnyng and
ues lyke men that waite for
ayster, whan he wyll returne
e weddyng, that as sone as
th and knocketh, they maye
nto him. Blessed are those
ntes, whiche the Lorde whan
meth, shall fynde wakynge.

Mark. xiii.

ke hede, watche & praye, for ye
not whan the tyme is. And
to you, I say to all, watche

Luke. xxi.

The gouernaunce.

Take hede to your sel
youre hartes be greued wit
ryng and dronckennes and t
the worlde when that day co
denly on you. For as a snare
come on al them that syt on
of the earthe. Philip.iiii.

The Lorde is at hande.

i. Tessa.v.

The daye of the Lord shal
euen as a theefe in the nyghte.
they shall say peace and no d
that commeth there on them
destruction, as the trauayly
woman wyth chylde, and th
not escape;

Let vs not sleape as o
but lette vs watche & be sobe

Jaco.v.

Be patient and stable yo
tes, for the commynge of the
drawe th nyghe. Beholde the
standeth before the dore.

i. Pet.v.

lober and watche for youre
ary ꝑ deuyl as a roryng Lyō
h aboute, seakyng whom he
noure whom resyst stedfast
aithe.

ii. Pet. iii.

e daye of the Lord shall come
fe in the nyghte.

i. Joan. ii.

le chyldren, euen nowe is the
me.

Hebre. x.

a very lytle whyle and he ꝑ
, wyl come & wyl not tary

Apoc. iii.

ou shalt not watche, I wyl
the as a theke, & thou shalte
w what houre I wyll come
,

hold I come shortly. Hold ꝑ
thou hast that no man take
thy crowne.

Apo. xvii.

¶ The tyme is at hande.
dothe euyl, let hym do euyll
he whyche is filthy, let him
styll. And that is righteous,
be more ryghteous. And he
holy, let hym be more holy.
holde I come shortely, & my
wyth me, to gyue euerye man
dynge as hys dedes shalbe.

Math. xxiiii.

¶ That seruaunt, that dyl
watcheth at all houres for h
sters cōmyng and doth in th
season such thinges as his
hath appoynted hym, is bly
he shall enter into his master
But that seruaūt, that liue
care, is ydle whatcheth not
not dylygently vpon his off
keth not of his masters co
smytteth his felowes, eatet
keth with the dronkē, that s
I saye, shall haue his part w
pocrites and shal be caste in

nes where wepyng ⁊ gnase-
of tethe shalbe.

Math.xxv.

e fyue wyse virgynes, prepa-
th lampes, and oyle, taryenge
hynge for the comming of the
rome. Therfore whā he came
eynge in a redynes wente in
im vnto the weddynge. But
e foolyshe virgyns, slombred
pte, so that whan the bryde-
ame, they were vnprepared ⁊
oyle in their lampes, ⁊ ther-
er they shutte out of the dore
tred not into the mariages.
therfore wathe, for we kno-
ther the daye nor the houre
the son of man shall come.
good workes. Math.iii.
we is the axe put to the roote
the trees. Euerye tree ther-
at bryngethe not forth good
is hewen downe and cast in-
fyre.

Math. v.

¶ Let youre lyghte so shyn
men that they maye se you
workes and glorysye your
whiche is in heauen.

Be ye perfecte as your
father is perfecte. Math.

Euery good tree bryng
good frute. An euel tree b
forth euel frute. A good tre
brynge forth euell frute, no
tree good frute. Euery tre
not forth good frute, is hew
and caste into the fyre.

Roma. vi

Let not synne reygne
mortall bodyes, that ye sho
vnto obeye in the lustes of
ther gyue ye your mēbres a
mentes of vnryghteousn
synne, but gyue your selues
as they that are alyue from
And gyue your membres as
mentes of ryghteousnes vn

no synne haue power ouer you
are not vnder the lawe, but
grace. As ye haue gyuen your
bres seruauntes to vnclennes
ykednes runnynge out of one
ednes into another, euen so
gyue your members seruaun-
nto ryghteousnes that ye may
nctyfied.

Rama. viii.

There is no damnation to them
are in Christ Jesu which walk
after the flesshe, but after the spi
Brethren we are nowe detters
to the flesshe, to lyue after ꝑ flesh
yf ye lyue after ꝑ flesshe, ye must
But yf ye mortyfy the dedes of
body e in the spirit ye shal lyue.
as many as are led by the spy-
of God, are the sonnes of god.
the. xii. xiii. xiiii. and. xv. Chap-
to the Romayns 1. Cor. v.

Yf any that is called a brother
fornicatoure or couetous, or a

worshypper of ymages, eyther
ler, eyther a dronckard, or
eyoner, wyth hym that is
that ye eate not.

i. Cor. vi.

NEther fornycatour nether
thyppers of ymages, nether
mongers, nether tenderlyng
ther abusers of them selues
malekynde, nether theues, ne
uetous, nether dronckerdes,
cursed spekers, nether pyller
enheret the kyngdome of God

Know ye not that your b
are the temple of the holye
whiche is in you, whome ye
God? howe ye are not your
For ye are derely bought. Th
glorify ye God in your body
in youre spirites for ye are go

Gala v.

WAlke in the spirite, and
not the lustes of the flesche.
flesche lusteth contrarye to the

he spirite contrary to the fleshe
se are contrary one to the other
at ye can not do that which ye
d. But yf ye be led of ẏ spirite
are ye not vnder the lawe. The
s of ẏ fesh are manyfest whych
hese, adultery, fornicaciō, vnclē
wātōnes ydolatry, wytchcraft
d variaūce, zele, wrath, strife,
ō, sectes, enuieng, murther drō
, glotony: and suche lyke, of
he I tell you before, as I haue
you in tyme past, ẏ they which
ytte, suche thinges shall not
yte the kyngdom of God. But
ute of the spirite is loue, ioye.
, lōge suffring, gentilnes, good
aithfulnes, mekenes, tēperāce,
nst suche ther is no law. They
are Christes, haue crucyfyed ẏ
with the appetytes and lustes.
we lyue in spirite, let vs walk
spirite. Let vs not be vayne
ous, prouokynge one another

The gouernaūce
and enuyeng one another.

Ephe.ii.

¶ We are the workemanshyp
God, created in Christe Jesu
good workes whiche God h
pared that we shoulde walke t

Ephe.iiii.

Be ye renued in the spi
your myndes, and put on the
man whyche after the image
is shapen in ryghteousnes a
holynes.

Ephe.v.

¶ Be ye followers of God
chyldren, and walke in loue
Christ loued vs and gaue hy
for vs an offering, and a sacr
a swete sauour to God. Rea
v. and vi. Chapter to the Eph

Philip.ii.

Do all thynge wythout
ryngs & dysputyng, that ye
faultes and pure & the sōnes
wythout rebuke in the myd

ked and peruerse nation, among
iche se ye shyne as lyghtes in the
ld holdyng fast the word of life

Colos.i.

Walke worthy of the Lorde in
hinges that please, beynge frut
in all good workes, and encrea-
ge in the knowlege of God.

Colos.iii.

ye be rysen agayne with Christ
those thinges that are aboue
ere Christe sytteth on the right
de of God? Set your affeccion
thinges that are aboue and not
thinges whiche are on the earthe
ye are deade, & youre lyfe is hyd
h Christ in God? When Christ
iche is our lyfe, shall shewe him
e, then shall ye also appere wyth
in glorye .. Rede the thyrde
fourth chap. to the Collo.

i. Thessa. iiii

This is the wyl of God, euen, &
should be holy, and that ye shuld

ab

abstayne from fornicacion, t
ry one of you should know h
kepe hys vessell in holynes a
noure and not in the luste of
pyscence, as do the heathen,
knowe not God, that no man
farre and defraude his neygh
in barganyng bycause the Lo
a venger of all suche thynges,
tolde you before and testyfyed.
God hath not called vs vnto
nes, but vnto holynes.

ii. Thessa. iii.

Brethren be not werye w
doynge.

i. Timo. iiii.

Be to them that beleue an e
ple in worde, in cõuersacion, i
in spirite, in faith and in puret

i. Timo. vi.

Thou which arte the ma
God, folowe ryghteousnes, g
nes, loue, pacyence, and mekene

ii. Timo. ii.

The sure grounde of God, re-
eth and hathe thys seale. The
knoweth theym that are hys,
et euery mā that calleth on the
of Chriſte, departe from ini-
.

luſtes of youthe auoyde, and
we ryghteouſnes, faythe, loue
peace, wyth theym that call on
lorde wyth pure hart.

1. Pet. ii.

Dearly beloued, I beſeche you
aungers and pylgrymes, ab-
e from fleſhely luſtes, whyche
t againſt the ſoule. And ſe that
aue honeſt conuerſation among
gentyles, that they whyche back-
you as euell doers, may ſe your
good workes and prayſe god in the
e of viſitacyon.

Yf we ſaye we haue fellowſhyp
th God, and yet walke in darke-
we-lye and do not the trueth.

yf we walke in lyghte euen as
he

he is in lyghte then haue we f
shyp wyth hym and the bloud
su Christ his sone maketh vs
from all synne.

Joan. ii.

Here be are we sure ẏ we k
God yf we kepe his comma
mentes. He that sayeth. I k
hym, and kepeth not hys comm
dementes is a lyare, and the tr
is not in him. Who soeuer k
his worde in him is the loue o
perfect in dede. And thereby kn
we that we are in him. He ẏ sa
he abydeth in him oughte to w
as we walked.

So ye loue not the worlde,
there the thinges in the worlde.
any man loue the world, the lou
the father is not in hym For al
is in the worlde, as the luste of
fleshe and the luste of the eyes &
pride of goodes, is not of the fat
but of the worlde. And the worl
passet

h awaye, and the lust therof,
that fulfylleth the wil of god
th euer.

Joan. iii.

e that dothe ryghteousnes, is
ous euē as god is ryghteous
at cōmytteth synne, is of the
, for the deuell synneth frome
gynnynge.
so euer is borne of God, syn-
not, for hys sede remayneth in
nd he can not synne, because
borne of God. Red the. xii.
iii. Chap. to the Hebrues.

Jacob. i.

e ye be doers of ẏ word, & not
rs onelye, deceauynge youre
Rede the whole pistle of Ja-
For it maketh greatly both vn
informacyon and encreasse of
manere. Apoc. ii.
God saith to the false & fayne
ianes. I knowe the blasphemy
m, whiche call them selues
Jewes.

The gouernance
Jewes and are not but are
gregacion of Satan.

Apoc. iii.

Agayne he sayth. I k
workes, that thou art neyth
nor whot. I wolde thou we
colde or whote. So then
thou art betwene both, and
colde nor whote. I wyl spue
of my mouthe: bycause tho
eytche, and encreased with
and haste nede of nothynge
west not how thou arte wre
and mysserable, poore, blynd
naked. I counsell the to by
golde tryed in the fyre, tha
mayest be ryche, and whyte ra
that thou mayst be clothed, t
fylthye nakednes do not ape
annoynt thyne eyes with eye
that thou mayest se.

Jonas. iii.

God saw the workes of t
niuites, whych vndoubtedly

th, for they beleued ẏ wordes
rophet, & he had pitie on them

Math. xx.

e idle were reproued because
rought not, and they ẏ wold
e were hyred into the vyne-
and at nyghte receyued theyr
de.

Math. xxi

e kyngdome of God was ta-
waye frō the Jewes, & geuen
entyles whych brought forth
s of it.

Math. xxv.

The seruauntes, whych recea-
lentes of theyr Lorde and oc-
d them, and gayned more by
are praised and rewarded for
el doyng. But ẏ idle seruaunt
h wolde not occupy the talent
he receaued of hys Lorde, but
& hyd it in ẏ groūd, gaynynge
ing ther w̄, was cast into vtter
nes wher wepīg & gnashing of

feete is. Mark. xi.

The fygge tree, whych was
teful, & brought forth nothy
leaues, was curled and wyd
waye.

Luke. xix.

zache a ruler amonge the
lycans gaue half hys goodes
poore and yf he dyd any mā
he restored hym fourfold. Th
sayde Christ vnto hym. Thy
is health come to thy house,
much as he also is be come the
of Abram.

¶ Of not satisfienge the la
God and of thy sinfull l
Yf Satā at ỹ hour of death
other tyme wold plucke
thyne assurauncē & stedfast fa
Christes bloud & parsuad the
art but a dāned wretche, forā
as thou hast not so framed th
that thou hast satisfied the la
god but rather lyued wycked

e deserued euerlastyng damp
be on good cõforte despayre
rken not to his wycked sugs
s, nether haue thou respecte
woykes and deades (whyche
hey be mooste ryghteous and
e as the Prophet sayth, lyke
polluted with menstrue) yf
cõpared to that puryte and
whiche the lawe requirethe
ld be iudged of gods ryghte
accoydynge to theyr desertes
e thy eyes stedfastly on chryst
hristes merites, cõsiderynge
at thou hast done, but what
hath done for the yf ꝑ repent
, & alwayes heue these mooste
able Scriptures in thy rem
. Roma. vi.
e not vnder the law, but vns
ce. Roma. vii.
w of ꝑ spirit, ꝑ bringeth lyfe
Iesu Christ, hath made me
the law of synne and deathe

Rom x.

Christ is the perfite ful
of the law to iustifye all th

Galat. iii.

No man is iustyfyed by t
in the syght of god. The iu
the faithful christiane, shal
he saued by faythe. Christe
lyuered vs frome the curse
law, whyl he was made acu
vs.

Ephe. ii.

Christ is oure peace, he ha
ken downe the walle, that
stop betwene vs and hathe
away thorow his flesh the
hatred, that is to say, the la
maundementes contayned
wrytten, he so makynge pe
reconsyled vs to God thoro
crosse.

Colloss. ii.

Christ hath put oute th
wrytting ꝑ was agaynst vs

the lawe wrytten, and that
taken oute of the way, and
stened it to hys crosse & hath
rule and power: and hathe
shewe of them openlye, and
tryumphed ouer them in hys
parsone.

Act. xiii.

knowen to you, ye men and
n ỹ thorow this man Christ
ched vnto you the forgyue
synnes and that by hym all
leue are iustified frō al thyn
om the whiche ye coulde not
fied by the lawe of Moses

Of thy late conuersion or
turnynge vnto God

Satan lay to thy charge that
u tomeste very late and tur-
nto god out of tyme and ther
er is no hope to be loked for,
these scryptures before thyne
d euer remember, that there
onuersion vnto God to late

in this lyfe yf it come of fa
at what so euer houre a s
penteth, beleueth, and turn
God he is well accepted, a
receaueth remission of al h

Joel. ii.

¶ Turne to the Lord your
he is gentle & mercyfull, pac
of much kyndenesse, and re
tymes to forgyue wyckedn

Jere. iii.

¶ Returne O ỹ rebel Isra
the Lord, and I wyll not re
waye my face from you. F
holy saith the Lord, & I wyl
angry for euer more.

Ezech. xviii.

Yf the wycked shall repe
& turne from al his sinnes, w
hath wrought & shal kepe al
ceptes & do iudgement & ryg
nes he shal lyue and shall no
wyll not remẽber all hys
which he hath wrought, bu

ycause of the ryghteousnes ẏ
rketh. Is it my wyl, sayth the
ẏ the wicked shulde dye, and
ther ẏ he shulde turne fro his
s ⁊ lyue. It foloweth in that
Chapiter. Turne and repente
m all your iniquities, and your
ite shall worke you no displea=
Cast awaye from you all youre
ednesses, wherein ye haue of=
d ⁊ make you a newe harte and
spirite, ⁊ wherfore wyl ye dye
house of Israell. For I wyll
hat any man shulde dye, saythe
orde returne therfore and lyue.

Ezech xxxiii.

s truely as I lyue, saythe the
god, I haue no pleasure in the
e of the wycked, but moche ra=
hat the wycked turne frome
aye ⁊ lyue. Turne you turne
rō your vngodly waies o ye of

the houſe of Iſracll. Oh wh
wyl ye dye. Agayn the wych
of the wycked ſhall not hurt
whan ſoeuer he cõuerteth fro
vngodlynes.

¶ At all tymes when a ſynn
neth to me ſaythe the Lorde
no more beare his iniquityes
mynde:

¶ God appoynteth here
of our conuerſion, but whan
we turne, he promyſeth vs fa
lyke mercy and forgyuenes of

Math. xi.

¶ Come vnto me al ye that l
and are laden, and I ſhall ref
you.

¶ Chriſte preſcrybeth no ty
onelye byd vs come, and be th
dens of oure ſynnes neuer ſ
nous and heuy, yet wyll he
of them.

Math. xx.

The labourers in the Lordes

that came laste of all receaued
penye so well as they ẏ came
mornynge. Nether hadde one
then another.

Luke.xxiii.

The historye of the thefe, which
full of wycked dedes & neuer-
ed vnto God vntyll the verye
e of his death declareth many-
ẏ there is no conuersiō in this
o late, yf it be accompanied w̄
repentaunce & vnfayned fayth
thefe hangynge on the crosse &
e poynt of death only sayde to
ist remēber me Lord whā thou
t come into thy kyngdome. And
ist well acceptynge his cōuersiō
vnto him. Truely I saye vnto
this day shalte thou be w̄ me in
dyse.

¶ Of synne death and hell.

f Satan in the tyme of sycke-
nes or els whan, go aboute to
ẏ & to quench thy spirite eyther
wyth

wyth the greatnes of thy sym
elles wyth the terroure & fea
of death and hell, be not dys
but wyth a lustye courage re
temptacions with these most
and most confortable textes
holy Scripture.

Esay. xliii.

I am he, I am he, sayth the
whiche putteth away thy sinn
and that for mine own sake, n
wyll I remember them any mo

Mich. vii.

God is a God that wyll shew
grace & mercy and wyl turne hi
beleue. Therfore cast aware
ryghteousnes, which the Hypo
tes chalenge of theyr wo kes
whych commeth of the fayth o
sus Christ so canst thou not be
ued, so can Satan wynne noth
at thy hande, so can it not but c
to passe that thou shalte enioye
glory of heauē thoro w' Christ

that thou mayst dout nothyng
is behalfe, imprint these senten
of the holy scripture delygently
eatnestly in thy mynde.

Psal.xvii.

d hath saued me, because it was
pleasure. Ose.xiii.

Thy damnation, O Israel came
thy selfe, but thy saluation cō-
h onely of me. Luke. xii.

are not lytle flocke, for it is youre
hers pleasur to gyue you a king
me.

Roma. vi.

uerlastyng lyfe is ỹ gift of god
howe Jesus Christe oure Lorde.

Roma. viii.

hom god hath predestinat them
h he also called, whome he hath
ed theim also hath he iustyfyed,
ō he hath iustified, thē also hath
glorifyed.

Roma. ix.

yf it be of grace, than is it not of
workes

workes. Forthā wer grace no
Ephe. ii.
¶ By grace are ye saued tho
fayth, and that not of youre
For it is the gyft of God & cō
not of workes leest any man
bost hym selfe.
Osee. xiii.
Out of the power of death,
the Lorde wyll I delyuer them,
frō death it selfe wyll I reden
O death, I wyl be thy death.
I wyl swalowe the vp.
i. Cor. xv.
¶ Death is swalowed vp
victory. Wher is thy styng o d
Wher is thy victori o hell? the
of death is synne and the pow
synne is the lawe. But thank
to God whiche hathe gyuen v
victorye thorowe oure Lorde J
Christ. Heb. ii.
By death hath Christ put hi
dyght ẏ had lordeshyp ouer de

t is to say ꝑ deuel, ꝑ he myght
uer them, whyche throwe the
e of death, were al ther lyfe time
aunger of bondage.

¶ Of euerlastynge lyfe

f Satan go forthe to tempte ꝑ
hat thou mightest loose the inhe
ytaunce of ꝑ kyngdom of God
saye vnto the ꝑ thou arte a syn
and abhomynable lyuer & there
thy fayth is frustrat & thy hope
ne in lokyng for the glory of hea
for God is a ryghteous Iudge
rewardeth euery mā according
ys dedes & merytes, let all these
craftye assautes no thyng moue
abal the the, but cal to thy remē
unce and beleue stedfastlye, that
heauenly kyngdom is not geuen
for thy merites & deserues, for so
uldest thou receaue nothyng but
nall demnation, but for the ꝓ
se whyche God the father hathe
de to ꝑ in Chrystes blod if thou

repent

The gouernance
repent and beleue hymselfe to
vs, and wil put away our int
and wyll cast oure synnes i
bottome of the sea.

Wath. ix.

They that are hole haue no n
a Phisicion but they that are
I came not to cal the righteo
synners to repentance.

Luke. xix.

The son of man came to
and saue that, whyche was lo

Joan. iii.

He that beleueth in the son
God hath euerlastynge lyfe.

Roma. viii.

¶ Ther is no damnaciō to th
are grafted in Christ Jesu.

i, Timo. i.

Christ came into the worlde to
synners.

i. Joan. i.

¶ The bloude of Jesu Christ
seth vs cleane from all synne.

Act. xiii.

hozow the name of Chzist, all
hetes beare wytnesse, that so
as beleue in hym, shal receaue
ssiō of thyr synnes. For there
halth in any other neyther is
ny other name gyuē vnto men
y they myghte be saued but
he name of Jesu Chzist.

Heb. vii. viii. ix. x.

lste is that our Bysshop, whyr
yth an oblacyon of hys owne
blessed bodye offered vp hym
ea & that ones for al on the al-
f the crosse, hathe made them
t for euermoze that are sancty

Titus. iii.

od saued vs not for the dedes
hteousnes which we wzought
cozdyng to his mercy & louing
nes he saued vs. i. Jo. v.

God hath gyuen vs eternal lyfe
his lyfe is in hys sonne. He þ
the sonne hathe lyfe, and he
that

that hath not the sonne of g
not lyfe.

Apo. ii.

Be faythful vnto the death
gyue the, the crowne of lyfe.

FINIS.

¶ A prayer vnto ẏ Holy
gaynst the tẽptacions of S
malicyous and wycked spy

AH Lorde, ẏ euerlast
heauenly spirit, wh
fyest and quyckenes
tes of the faythful. For as
there is another spirite wh
trary to thy heauenly moci
ueth and prouoketh vnto in
malyce, lyenge, pryde, wrath
dome, fornicaciõ, glotony,
shyp, enuye, couetousnes, cõ
erroure, deceate, hypocrysy,
relygion fayned holynes, i
desperacion ꝛc. whyche is ca
Prynce of the world, the gre
gon of hell, the auethor of al

her of lyenge and a murthe-
n the begynnynge, to whome
dent that we are poore wret
d vagabondes, fallen awaye
God, and that we walke in
es of the flesche lyue after the
f y worlde, and do that, that
saunt to the corrupte afflicti-
d are farre awaye estraun-
m the cytie of ryghteous Is-
nd as straūgers pertayne no-
vnto the couenant and pro-
of grace. Wherfore whyle
s consyder this oure damna-
d the worde of thy promyse
mmaundemente, we are ear-
moued to lye vnto the, hum-
belye and beseche the, tru-
that we shall obtayne. For
romyseſt and also cōmaūdeſt
e and loke for thys, that tho
he good wyll of thy spyrite
lt gather and receaue vs in
people, that we maye be made

aspirituall Israell, and r
that is to saye beget vs a
to repentaūce & godly lyu
vs and wyth an earnest ze
harte drawe vs vnto the, t
hense forth we may abstay
workes of darkenesse & de
stroye in vs the kyngdome
ꝑ is to saye exclud from vs
euil wordes & dedes but all
out of our myndes all euyl
tes noysome counsels, furi
ctes and the stynckynge
this flesshe . Turne vs fr
wayes vnto the ryght pat
pentaunce. Let our membe
addicte to ryghteousnes &
racīō, that they may be ma
serue the. Let vs encrease &
teous in all such workes as
saunt vnto councels. For
not in tentaciō, but rather d
vs wyth that thy secrete ver
inwarde power. Styrge t

e no eare to his flatterynge
s, nor yet to hys beautyful ⁊
yng falaxes, leest he corrupte
ndes ⁊ abuse our fleshe vnto
struction, whiche at the begin
full craftelye he broughte to
y his subtyle ⁊ swete sugge-
but rather throwe down and
nder our fete thys our cruel
ẏ we beyng free frō his de-
tirāny may, thorow thy gho
spiracion obtain such peace ⁊
s in oure hartes, ẏ we maye
he with a clene bodye ⁊ pure
thorowe Jesu Christe vnto
de prayse and glorye of God
uenly father. So be it.

prayer for true repentaūce
d for the cōmyng of the,
kyngdome of Christe.
d and our God Jesu Christ
scripture testifieth of ẏ that
thou waste in the worlde

Thou dydest preache repen
the commynge of the kyng
heauen, and after thou wa
agayn thou saydest, that it
the so to suffer, & on the thy
to ryse agayne from the dea
that both repentaunce and
of synnes shoulde be preach
eye creature in thy name.
who so euer beleued and wa
rysed should be saued. Agay
ful louynglye dydest byd th
labours and are laden to c
to the and promysest that th
dest vnlade and refreshe the
ly it is no smal company of
spirites cleaueth, whiche,
eozynge Lyon, and carnes
of the sonnes of God, yea a
an enemy of God and of th
pertaine vnto him, as by n
nether wyll noz may be rec
Therfoze we and all of vs,
thozow thy grace are bound

er to serue God, moost hum-
seche the O holy spirite, that
wylt defende vs agaynst all ẏ
temptations and pernicious
ynges of this mooste wycked
,that al vyce excluded, al ver-
d godlines, may spryng grow
ncrease in vs, vntil we be made
te and auncient in Christ Je-
re Lorde and in his holy lawe
away infidelyte, & engraffe
brestes a true and vnfayned
.Take awaye pryde, wrathe,
,debate, whoredome, glotonye
keshyp, couetousnes errour, hy
ysye, with all kynde of vngod-
s, and prynt in our hertes humy
loue chastite and concorde, pu-
of lyfe, temperaunce, sobryete.
y lyberalite towarde the poore
he, pure holynes, with al kind
ertue. Take awaye from vs all
euer is of Satã, the fleshe and

the woꝛld, and gyue vs that
only cõmeth from the heau
ther and frõ hys onely bego
and frõ the that holy spirit.
vs all truthe, enarme vs w
sheilde of true faithe, that
quenche the fyꝛy dartes of
Graunte that we maye so
and shewe suche diligence, s
maye perceyue hys crafty a
and daungerous vnto the th
lyue not here after in the fl
eather that we abhoꝛre frou
thynes and impurite thereof
that we beynge bꝛoughte in
kyngedome thoꝛowe thy pꝛe
bloud, may obtayne daily me
moꝛe perfect remissiõ of our s
So be it.

¶ A pꝛayer foꝛ grace and mer

O Loꝛd almyghtye God
mercy on vs. Foꝛ wh
wꝛetches cã lynde no
use noꝛ remedy foꝛ our synn

y pray vnto the our lord god
ou wylte vouchsafe to blesse
thy grace & mercie, wherwith
rely forgyuest & rekeneste not
es cōmytted. Therfor haue ẏ
s vs. O merciful god. Amen
prayer for the knowlege
of Gods wyll.
ord God oure heauēly father,
ue vs grace ẏ we neuer cease
tly to call vpon the & wyth
humble myndes to desire ẏ
orowe thy greate mercier we
be fulfylled w̄ plenteous and
knowledge of thy diuine wil,
hat maye encrease dayly more
ore in vs by the vertue of thy
e, by the vse of preaching and
raciō of ẏ sacramētes, which
ledge of thy wil is a spiritual
ledge and an heuenly science
by we being also endewed, do
thynges that are ryghte and
aūt before the, yea wherwith

we haue ſuche knowledge,
take nothynge in hande,
only whyche thou moſt
appꝛoue. Graunte that
frutfull in good woꝛkes,
creaſe in the ſame knowe
we maye be made ſtronge
tue and godly power acco
the excedyng aboundaunt
thy mayeſtie and that we
armed with pacyence, lo
eynge, chereful perſeuera
in aduerſite and peryl as
and death. Thoꝛowe Jeſus
our Loꝛde So be it.

¶ A pꝛayer foꝛ true chꝛyſten

O God ꝑ almyghty loꝛde,
arte the very loue it ſelf
he that abydethe in loue aby
the, and thou in hym thoꝛo
Chꝛiſt we myſerable creatu
thys daye vnto the with a by
foꝛowefull herte, and foꝛ o
ſtrẽgth we earneſtly deſire

wilt poure out into our hertes
rue christen and vnfayned cha-
thorow the holy ghost whereby
naye loue one another, not only
ordes but also in workes, that
naye aboundantly declare oure
, as newly borne from above
he immortall seede by the worde
e lyuing God. Helpe vs o god
gyue vs so muche light that we
e know perfectly al fayned loue
ewith we beholde oure selues, a
false boastynge, whiche cõmeth
from a pure herte, leest vnder ꝓ
ence of loue we do against faith
against thy godlye truth and by
meanes fal awaye frõ the trew
whiche is gotten by the crosse a
d of Christ. Thorow the same
Lorde Jesus Christ. So be it.

¶ A prayer to obtain godly
learnynge.

Thy seruant am I gyue me vn-
derstandyng, O Lorde, ꝓ I may

learne thy commaundementes
thy law is pure and vndefiled
neth soules, it gyueth wysedo
babes. Thy ordinaunces are r
makyng hartes merye and the
Thy cõmaũdemẽtes are brig
tenyng eyes. The declaracio
preachynge of thy wordes ma
them to se that are blynde, & g
vnderstãding to the lytle ones.
ten therfore my eyes. O Lord,
gyue me knowlege and vnder
dyng in thy holy lawe. For th
Lorde alone gyuest wysedome,
out of thy mouth cõmeth prud
and knowledge. So shall I w
gladde harte searche thy lawe,
syng perpetual prayses to thy
blessed name.

¶ A prayer for the faythfull m
sters of Gods worde & for
the frute of the gospel.

O Lord Jesu Christ let very
moue the to haue pytie and
pa

on vs, which beyng destitute
other helpe, wander abrode &
ispersed lyke shepe ẏ are wout
pperde. And for as muche as
is muche haruest & few worke
e, sende forthe thou which art
of the reape, many faythfull
emen, to fynishe it. And those
thou shalt sende, endue and re-
she them with thy grace, yea
o gide thē, that they may bring
much frute, that great heapes
m that beleue may plenteous-
gathered in to the barne that
may be plenty of that pure spi
wheat vnto thy praise which
and reygneste wyth God the
in the vnite of the holy ghost
God for euermore.

So be it.

prayer for the Magistrates
and heade officers.

mightye euerlastynge God,
whom all power is ordeyned
we

we cõmende vnto the al the[m]
by thyne ordinaunce are our
ours, as Emperours, Kynge
res and other Magistrates t
thou hast committed the swo
gyuen power to gouerne th
iected. We beseche the, th
wylt make them to be feare
vnryghteous and trangresso
that thorowe thy gyft they m
come the enemyes of thy nam
tayne publyque peace and t
lytie, loke vpon and defende
wes and them that be succou
Moreouer graunt to the su
an obedient minde, that they
resist thyne ordynaunce vn
great hynderasce, but that th
gently obey their magistrates
lawfull thinges not only, fo
of payne but also for conscie
rowe Jesus Christ our lord

A prayer for the cõm
people.

Mercyfull euerlastynge, God
thou knowest ryghte wel, howe
nestlye oure mooste cruell ad-
rye Sathan as a roarynge
n wandreth aboute the con-
acion of the faithfull, and tho-
e ẏ weakenes of our fleshe brin
in amonge vs manyfolde incō-
ities, dyseases and temtations.
consyderacion wherof we are
oked accordynge as the cōmaū-
nt of thy sonne our Lorde Je-
christ continually to watch that
say, to vse feruent prayer.
erfore we desyer the O mooste
yful father that thou wylt help
conforte that afflicte, charged
n myndes of the chrystyanes,
ten them that are blynde, teache
gnoraunt, graunt to the weake
gthe, to them that begyn to go
e the pathes of thy way, to thē
are goynge alredy sende daylye
encrease of grace, and gyue them
that

that haue obtayned some pe
in godlynes constancy & stedf
that euery one of vs accordy
thy measure of the gift of his
maye be made perfecte. Th
Jesu Christe our Lorde.

¶ A prayer to be sayde in af
trouble or syckenes.

O Moost gentle redemer w
art alwaye mercyfull, a
a sauyour, whether thou send
prosperite or aduersite, thy
token of greate mercye an
louynge lyndnesse, whyle by
nall nfflyctions as by bytter p
res of salues thou doste heale
warde man, and by temporall
nes preparest vnto vs euerlast
ioyes. And for as much as thou
before declared vnto vs euē by
owne steppes that thys is the
vnto the true felycite, graunt
seche the that I maye pacye
and obedyently dryncke oute
cu

ye, whiche thou huste retched vn
e. Verely these thinges are vn
rayle nature verye greuous, but
hast thou suffered more greuous
nges for me and I haue deser-
farre more greuous thynges,
che haue so ofte deserued hell.
t withstandynge thou knowest
fraylte of mannes condycyon,
therfore euen as that mercyfull
maritane doste thou poure into
woundes wyne whiche frateth
sharpely byteth our vyces, but
putteste to it also the oyle of
consolacyō, thorowe the which
maye suffer those thynges, that
ntollerable to vs. Yf it be thy
sure to encrease my paynes,
me also the gyfte of pacyence
graunte that these afflyctyons
he bodye maye turne vnto the
ssyon of my synnnes Or
y satherlye pytye be conten-
with this gentle chastysemente
where

wherwyth thou doeste nou
ture me then lette me receau
hande my helth agayne, tha
gyue the thankes for bothe,
bycause thou hast mercyfull
ned me thyne vnprofytable
and also taken away the by
of myne affȳyetion with the
nes of thy comforte. So sha
member thy benefytes, and
prayse and glorye to thy na
euer & euer worldes w out e

A prayer agaynst the cou
the enemyes of God and
his deuyne verite.

AH Lorde thou puyssaūt
and myghtye GOD
destroyest the councels of
godly and ryddest away the
tes of this worlde out of the
thy pleasure, so that no coun
valeance at al can resist thyn
nal councel and euerlastynge
mynacyon whiche thou haste

nted by thyne vnsearcheable
ome from the begynnynge:
hy pore creatures, simpe lwret
nd vnprofitable seruauntes
st instantlye desyre the for the
hat thou haste to thy welbelo-
nd onely begotten sonne oure
and sauioure Jesus Chryste
hou wylt loke vpon thy cause
s time O Lorde, and brynge
ght al those thinges ẏ are or
appoynted, determyned and
greed vpon amonge the wyc-
gaynst the and thy holy worde
of the enemyes of thy truth to
ably opres thy seruaũtes wht
e thy glory tender thi auaũce
of thy pure religion, & aboute
nge: wyshe in theyr hartes ẏ
ooste holye name maye only
yfyed amonge all nacyons.
soeuer the vngodli go about
y to thy glorye and thy word
of take effecte, o swete father,

yea rather destroy it & vtter
it to nought, that al mē ma
that thou alone art that al
and euerlastyng GOD, w
lest and subduest all inhal
the earth from the highest to
weste after thy mooste hol
and pleasure. But to theym
not in the counsel of thongo
tread not the way of synnere
thou good luck & prosperous
in thy name that theyr holy
les and vertuous enterprise
come vnto a fortunate end.
them, that they sytte not in
of the pestilent scorners wh
fully raylyng on thy truth do
Wh hyghe tyrannye bothe the
ked doctrine and lyninge. G
to thy seruauntes the mouth
wysdome whiche no man ma
siste, wherby they mayr kno
thou alone art the Lorde, an
none is to be compared vnto

myes of thy Godly truth with
wycked councels destroyed &
out of the way, we maye wyth
ut myndes receaue the truthe
y most holy worde, order oure
ccordynge to the same, & synge
ttual prayses to thy most bles-
ame worldes wythoute ende,
w Jesu Christ thy sonne oure
. So be it.
prayer for the vnite concorde &
te agremente in thynges con-
nge Christen relygion.
uerlastynge and mercyful god
hyche arte the God of peace
vnitie and concorde, and not
ye, debate, dyscord and con-
n, ẏ seest howe miserably thy
ongregacyō is rent torne and
d into diuers sectes, whyle
men leauynge ẏ holesome in
ion of thy most blessed worde
he is the alone truthe & rygh-
esse for so many as syncerely

cleaue vnto it, set forth & ma
euery man as his fansye le
thynges of theyr owne bra
ted by carnal wysdome wy
authoryte of thyne vndefy
And here of cōmeth it to pa
so great dissencyon reigne
dayes in the world, & that s
and diuers sectes scismes a
sies spryng vp in euery pla
the great perturbacyon of th
ten publique weale. For so
men sette a syde the rules a
nances of thy holy scripture
poynte thynges of theyr ow
ginacyō, & styffely defende
can not come to pas ẏ chris
& vnite of spirite w̄ harty
can haueplace among vs.
we wretched synners, to
knowledg of these thynges
thy grace, haue chaunced, d
moone feruently desyre thy
mercy, that for asmuche as

ne euerlastynge god & one hea-
father whych ꝑ art, & one faith
baptisme, which we all ꝓfesse
on thy name, ꝑ wylt thorowe
all spirit gather to gether such
& desyred into diuers sectes in
onyte of true & pure vnderstan
of thy worde by fayth, & bring
gayne, whose myndes are dys-
ed, into one body, ꝑ there may
dyssensyon amonge them but
ally o moost mercyfull father,
, that we which do breathe &
r lytle power laboure vnto ꝑ
onyte in Christ may lay asyde
sencyō, & seake that thyne only
stig truth, which is cōtained
worde that we together may
e into one iudgmēt, sentēce &
e, yea & ꝑ whiche flowe & come
frō ꝑ intellygēce & vnderstan-
of our lord Jesu Christ & euer
gyde & lead vs again vnto him
we vñ one perfect agrement of

mynd: wt one mouth may
magnifye ẏ, the celestyall
our Lorde Jesu Christ, tho
same Jesu Christe thy som
holy gost. So be it

¶ A prayer for spiritual ioye

O Lorde Jesu the redemer
forter of mankynde wh
prepared for them that fors
vayne pleasures of thys wo
thy loue, farre better delect
and pleasures thorowe the
ghost that moost swete con
whych the world knoweth
suryng the grefes of thys ly
inwarde and secret confor
renewe to vs as a certayne
pledge of the glorye that h
shall come wherwith we b
freshed and conforted may
vnto the wyth the more
myndes, I beseche the tha
noyntyng of thy spirite may
ually beate out of me the

f euylles and make my mynde
with helthfull ioye and be an
ted, thorowe thy aboundante
ye, with the oyle of gladnesse
gostelye conforte whyche ly-
and reygneste wyth the father
the same spirite very God worl
wythout ende. Amen.

A prayer vnto Christ our
sauioure for the glory
of heauen.

O Lord Iesu Christe, whiche
arte the onelye and euerla-
stynge sonne of God the fa
whiche also becamest man for
sake, that thou shouldest bring
vnto God the father, & therfore
goynge vnto the father occu-
hys ryghte hande, graunt that
maye be cōuersante nowe wyth
horowe faith in the holy Ghost
an heuenly maner, and that af
hio exyle and banyshemente we
nge illumined with thy bryght-

nesse, maye remayne wyth
uer, whyche lyueste and
wyth God ẏ father in ẏ
very God worldes wythou
So be it.

¶ Thanckes gyuynge to
for hys benefytes.

O Lorde God our heu
ther, we ryght har
the for thy manyfo
inestimable benefytes, whyc
haste gyuen to vs, deseruyn
thynge lesse than to receyu
boũty so great kyndnes. W
the, that it hathe pleased th
great mercye fyrste to cre
make vs accordynge to the l
nes and to place vs in ioyfu
radyse there perpetually to b
mayned, yf thorowe the subt
deceytefull suggestions of
oure aduersarye we had not
gressed thy moost holy cõma
we thãnke ẏ also, o moost bo

.. for thy louynge kyndenes
thou shewest vnto vs, whan
re al perished and lost thorow
me of Adam. For whan thou
est iustly haue condemned vs
vs into perpetuall damnacion
yke a father of syngular great
ddeste pytye on vs & sauedst
the death and passyon of thy
loued sonne oure Lorde and
ure Jesus Christ which gaue
lfe a ransome for all our syn=
d payde a sufficiente pryce by
ecious bloude for al the wyc=
se that we euer commytted
e paste, or here after shall com
orowe our frailty and weake
o that we repent and beleue.
er wast thou thus contented,
ld onlye dye for oure synnes
ou dydest rayse him vp again
re iustificacyon & to make vs
ous in thy syghte. More ouer
that he had shewed hym selfe
vn=

vnfaynedlye alyue to hys
by manyfest & euident to
dayes after hys resurrec
rowe the power of hys g
ascended vp into heauē pe
and perfecte man, where h
nowe on the ryghte hande
keth intercession for vs, be
soule Mediator and alone
From thence we looke for
come agayne at the daye of
mēt not as a cruel Judge
and caste vs awaye into pe
damnacion, but as a moost lo
Lord and gentle sauiour to
with him into perpetual glo
alwayes to remayne in euerla
ioye, praysig the worldes wy
end. For these thy moost bou
gyftes and for other innu
whiche daylye ẏ gyuest vnt
thy great mercy, we thāke th
gentle and mercyfull father,
the with al humblenes of m

pyte gyue vs grace therowe
ly spirite not to be vnthankfull
walke worthy this thy kynd
nd so to behaue oure selues in
wretched worlde accordynge
worlde that at the laste daye
aye be founde in the numbre
m to whom thy onely begotte
nne our Lorde and sauiour
lesus Christ shal say, come
blessed of my father pos-
sesse ỳ kyngdom, whiche
was prepared for you
frō the beginyng of
ỳ worlde. Lorde
let it so come
to passe.

FINIS.

A table wherin thalte finde all the
all matters conteyn
this present booke.

The gouernaūce of ver
How a man shal beh
self in the mornyng
ryseth.
The prayer for the mornin
Another prayer for the morn
The confession of our lynn
God the father. Fol
Another confession of our ly
our Lorde Jesus Christ.
Of dynner.
Grace before dynner.
Another grace before dynner
Of the behaueour at ꝑ tabl
Grace after dynner.
Another grace after dynner.
what is to be done after dyne
Of supper.
Grace before supper.

The table.

r grace before supper. eodem
after supper. eodem
r grace after supper. fol. 10
is to be done after supper. eo
yng to bed. eodem
ayer to be [illegible]yd whan we go
fol. 11.
er prayer. eodem
er prayer. fol. 12.
er. eodem.
yes against al kynde of tēp-
s. eodem
fidelyte or vnfaithfulnes eod
lyce, grudge, enuye hatred &
fol. 14.
yde or vyne glory fol. 16.
achyng, glotony and droncke-
eodē
rnication & adultery fol. 18.
elnes. fol. 20.
uetousnesse. fol. 21.
enge, slaunderyng, swerig or
wycked & ydle wordes fol. 24.
el company. fol. 16
of hon-

Of honger, pouertie or ca
of lyuynge.
Of pensyuenes & thoughte
for the lyfe.
Of the crosse.
Of mennes traditions or
verites.
Of straung religion or new
worshyppinge of god.
Of followyng our forfather
Of olde customes & longe
fol. 54.
Of new learne.
Of dyssuadynge from the
dynge or hearinge of the ho
ture.
Of the psperite of the wicke
dlynges, of theyr fynal destr
Also of the plages that follo
dyspysyng of Gods worde
Of the synne against the holy
wherwith a man synneth to
blasphemethe God and desp
grace.

plages that folow the dispi
Gods worde. fol.85.
kinge away thy trust & cōfy
Christ & his merites, to put
merites of other creatures,
in own good workes. fo.92.
all securite & fleshly liuynge
te feare wherin is entreated
workes. fol.104.
d workes. fol.107.
satisfieng the lawe of god, &
ynneful lyuyng. fo.113.
late conuersion & turnynge
od. fol.115.
ne, death and hel. fo. 117.
rlastyng lyfe. fo119
er vnto ẏ holy ghost agaynst
ciōs of Satan ẏ malycious
cked spirite. fo.120.
er for true repētaūce & for the
of ẏ kingdō of christ fo.122.
er for grace & mercy fo.123.
er for the knowledge of gods
fo.124.

A prayer

A prayer for true Chr
A prayer to obtayne
nyng
A prayer for ẏ faithful
goddes worde, and for
the ghospell.
A prayer for the Mag
head officers.
A prayer for ẏ cōmō pe
A prayer to be sayde
trouble or sycknes.
A prayer against ẏ cōsi
mies of god & his diuin
A prayer for the vnite,
fecte agremente in th
nynge Christen religion
A prayer for spiritual
A prayer to Christ our
the glory of heuen.
A thankes geuynge to
benefytes.

¶ Imprynted at Londo
lane by John Walley, C
gio ad imprimendum solu